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WHAT DID JESUS TEACH?

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WHAT DID JESUS TEACH?

AN EXAMINATION OF THE EDUCATIONAL MATERIAL AND METHOD OF THE MASTER

BY

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TO

EDGAR FAHS SMITH, Ph.D., LL.D.

Provost of the University of Pennsylvania

WHOSE ADMINISTRATION HAS BEEN MARKED

BY A DEEP INTEREST IN RELIGIOUS EDUCATION

PREFACE

During the recent turmoil and strife existing throughout the civilized world, it was often asked whether Christianity has not failed. To answer this question, we must first understand what constitutes Christianity. The present would, therefore, seem a favorable time to study anew the teachings of the Founder of that religion, stripped of the accretions that subsequent time has gathered around them. Acting upon this belief, the Christian Association of the University of Pennsylvania recently started a campaign to induce at least two thousand students to read during the Lenten period the life and sayings of Jesus as presented in their simplest form by the book of Mark. The first announcement of the course read:

"Christianity = x + y
y = 'isms'
This is an equation, not an identity."

After this statement of the equation had been posted long enough to arouse some curiosity in the student body, the second announcement, which was explanatory of the first, was made. It read as follows:

"Has Christianity failed?
Or only its 'isms'?
What did Jesus teach?"

Those who pledged themselves to undertake this course were organized into seventy-two discussion groups. These groups arranged to meet once a week under the direction of a leader at fraternity houses, dormitories, classrooms, and the committee rooms of the Houston (Student's) Club. The leaders were enlisted from the faculty men, Christian Association secretaries, older students, and extramural friends of the University, and the conduct of a normal class for training the leaders was assigned to me as the representative of our School of Education.

The study groups were composed of Jews, Catholics, Protestants of numerous shades of belief, and not a few who liked to call themselves agnostics. It was well, therefore, that it had been planned to limit the discussion to the essential teachings of Jesus, and to exclude as far as possible all extraneous and sectarian matter. Taken as a whole, the campaign seems to have been a conspicuous success. Even in the normal-training class it was felt by several that a new point of view concerning the subject had been developed, and that this ought to be published. It was believed that the material in printed form might be of service in similar campaigns, state reading-circle courses, Chautauquas, round tables, Sunday-school classes, and even the programs of schools, colleges, and universities.

Such as they are, the studies have been here presented in about the form that they were originally given, although occasionally additions and modifications have been introduced. The title of the course, which was originally suggested by Professor James T. Young, and most of the topics for discussion have been preserved in

the book. As might be expected under the circumstances, the work is largely confined to the sources furnished by the writers of the New Testament, especially the gospels. Being untrained in theology, I have not attempted to find my way very far into the alluring by-paths of exegesis. The book is simply the product of a History of Education man, describing a well-known road, when viewed from his own angle. As an educationalist, too, I have inevitably tended toward the use of pedagogical devices. It is my hope that the paragraph headings, the marginal notes, the summaries at the end of the chapters, the supplementary readings, and the final conclusions may all be of value in clarifying the text, making it more interesting, and fixing it in mind.

All of this, however, is not to say that the work is entirely original. Numerous standard books that have been written upon the teachings of Jesus were open to me, and I have not hesitated to read and borrow from many. To render the sources more intelligible and real to the modern mind, I have, with the permission of its publishers (Fleming H. Revell Company), made practically all citations from *The Twentieth Century New Testament.* Several persons acquainted with the modern study of the Bible have been kind enough to read through the completed manuscript and to eliminate obvious errors and offer most helpful suggestions. Among these martyrs to the cause of friendship I take pleasure in recording my colleague, Professor Arthur J. Jones; Reverend M. Willard Lampe, Ph.D., Secretary for the Presbyterian Students, Christian Association of the University of Pennsylvania; Dr. Edwin E. Slosson, a former

Colleague, now Literary Editor of *The Independent;* and Reverend Howard M. Stuckert, M.A., Rector of the Church of the Holy Comforter, Philadelphia, and Assistant in History at the University of Pennsylvania. Mr. Stuckert has also furnished me with charts illustrating the synoptic problem, and has endeavored to guide me through the eschatological mazes of the apocalyptic writings. None of these gentlemen, however, should be held responsible for my failure to accept their advice upon mooted questions, or for the actual errors that have probably crept into this book. I have also been aided, as usual, by the painstaking assistance of my wife, Helen Wadsworth Graves.

F. P. G.

Philadelphia, August 1, 1919.

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WHAT DID JESUS TEACH?

CHAPTER I

HISTORICAL SOURCES FOR THE TEACHINGS OF JESUS

The Historical Method of Approach. — Is Jesus a myth? Or is he to be regarded as historic? If we believe in his historicity, we should wish to study him in the light of history. If his recorded teachings appeal to us, we should approach them by historical methods. To gain an adequate idea of his life and teaching, then, we must resort to the primary sources. As in all other historical study, we should carefully examine the documents bearing upon the subject, influenced as little as possible by personal bias or tradition. It would also seem essential to learn something of the writers of the documents, that we may allow for the temperament, previous experience, point of view, and purpose of each, and, comparing their statements, strike a proper balance between them. In this way only can we hope to arrive at the truth.

A study of documents and their writers is needed.

Such a procedure, however, has not always been as common as it should be. We often treat the historical material relating to this important subject with a cocksureness amounting to flippancy, such as would not be tolerated in historical research elsewhere. So strong are our traditions, prejudices, and emotions in matters

relating to our religious life and the faith of our fathers that we are all too likely to cling tenaciously to outworn conceptions, or else, rushing to the opposite extreme, impatiently fling the whole accumulation aside as worthless or inextricable. There are, in consequence, two definite attitudes of hostility toward an historical investigation of the teachings of Jesus. The first is revealed in the position of the man who holds that the writings are mechanically inspired and must be taken at their face value — *verbatim et litteratim.* The other view is the diametrical opposite. It absolutely rejects the historicity of the Nazarene and indiscriminately brands every writing upon the subject as a myth or even a pious fraud. Neither attitude is in keeping with historical method, and both seem weak. While polar in their position, the advocates of these theories are equally dogmatic in their assumptions, and hold to the same underlying fallacy, that truth can be found without effort or travail of soul.

Two hostile attitudes that are unsatisfactory.

Rejection of Historicity. — Possibly the latter viewpoint may be considered a negative reaction to the former, but surely such a radical departure cannot be justified. The fact that certain literalists are able to absorb any contradiction or irrationality that arises with the aid of the capsule they misname "faith," does not warrant the conclusion that the edible and nutritious portions of the narratives should likewise be petulantly cast to the winds. It is difficult to understand the mental processes of a man who shows little hesitation about accepting extremely doubtful or hazy data concerning Savonarola, Charlemagne, and Julius Cæsar, or even Alfred, Cleopatra, and Diogenes, but, through his antip-

1. Absolute rejection of historicity is not warranted.

athy to credulity, rejects with small exception the facts concerning Jesus, which can obtain such abundant support and confirmation from historical sources. It would certainly be only rational for him to enlarge his vision and apply the winnow of historical criticism to the material at hand. It may take longer, but is it not fairer and worth the trial?

Verbal Inspiration. — On the other hand, the path of the verbal inspirationist is beset with insuperable difficulties. He must perforce admit that the material has come down to him strained through two media at least. Jesus himself wrote nothing. He spoke the truth as it appeared to him and trusted to its inherent power to preserve it. Hence, with the possible exception of six words—*talitha cumi*, used in healing the ruler's daughter, and *Eloi, Eloi, lama sabachthani*, the cry from the cross — few would claim that the exact phraseology of Jesus has been recorded. Jesus apparently spoke in the Palestinian dialect of Hebrew known as "Aramaic," but the earliest complete report of his words and teachings has come down to us in the Greek of the day, and only after the lapse of centuries was it turned into English. Our English New Testament, therefore, is at best a translation of a translation. It contains in the first instance many peculiarities and accretions from the minds of the reporters, and in the second instance the texts from which the English versions have been made were variant and very doubtful in parts. Obviously we can not, in our interpretation, place the emphasis necessary to satisfy the literalist upon the form or order in which the words of Jesus now appear.

2. Nor is verbal inspiration, because of indirectness,

The accuracy of the records, too, must have been considerably affected by the length of time that elapsed before the teachings of Jesus were put into writing at all. While Jesus was still with them, and even for a quarter of a century after his death, the disciples had little reason to write down any account of his words and teachings, as these were impressed upon the memories of all by constant contact with the Master, and by frequent repetition of his principles in their teaching. But as the original Twelve began to pass away, and Christianity spread far beyond the confines of Palestine, it became necessary for the new generation to reenforce their memory with written accounts, and to utilize the record thus made for instructing others in the words and deeds of Jesus. And during the period that intervened between the utterance of these teachings and their crystallization in written form, there was every opportunity for large modifications and additions to slip in as they were handed down by word of mouth. There is plain evidence in each of the gospels, especially the fourth, of a large amount of material that has been introduced through the evangelist editor or modified by the lapse of time. This appears in the form of introductions, explanations, comments, transpositions, and even verbal changes. Careful comparison of the different writings and serious historical study are everywhere needed to free the primitive teachings of Jesus from the excursive and modifying material with which they are accompanied. Even then, if we adhere to the surface of the text, we are liable to misunderstand the quaint language of the Oriental imagery of the gospels, and are often in danger

lapse of time,

modifications by reporters,

of pushing an analogy further than was intended or of reading modern ideas into the ancient expressions. Clearly we cannot be satisfied with the literal and verbal interpretation, though we may thereby be saved much intellectual labor. "For the letter killeth, but the spirit giveth life."

Furthermore, he that would take each passage literally, inevitably finds himself involved in inconsistencies resulting from the way in which Jesus promulgated his teachings. The Master talked informally with individuals or groups as the opportunity arose. Apparently he had no idea of reducing his thoughts to stereotyped doctrines or formal rules of conduct. He felt that he was uttering that phase of the truth that each occasion demanded, and was not concerned with building a system or supporting his position by an appeal to logic or learning. His ideas upon any single subject were often expressed upon very different occasions, and, if they are taken separately, seem qualifying or even contradictory. His utterances were never arranged in a formal or logical order, and a single phase of truth is often portrayed so forcefully as seemingly to exhaust all his thought upon the subject, until it is found that elsewhere a modifying position is expressed with equal emphasis. It is evident, then, that his real attitude can be understood only through a combination of his different ideas on the same general theme (*cf.* pp. 114 and 156f.). His teachings are complementary, and in no case should a statement be taken as final, when isolated from the rest of his thought. His ideas upon any point should be assembled and carefully balanced, if we wish to under-

and the incomplete nature of the teachings.

stand them. Only in this way can a mass of difficulties be resolved, and the one-sided views of literalism, which has led to the foundation of sects innumerable, be avoided.

Nor can the advocacy of verbal inspiration defend itself upon the score of its antiquity. It seems not to have been current in earliest Christianity. The quotations from the Old Testament in the New by Jesus or the early Christians were in some instances obviously made from memory. Nor were the gospels originally regarded as furnishing absolute knowledge from a supernatural source, but were considered to be the natural products of disciples desirous of recording the work of their Master as graphically as each was able. Luke opens his account of the gospel by frankly telling his friend:

"Many attempts have been already made to draw up an account of those events which have reached their conclusion among us, just as they were reported to us by those who from the beginning were eyewitnesses, and afterwards became bearers of the Message. And, therefore, I also, since I have investigated all these events with great care from their very beginning, have resolved to write a connected history of them for you, in order that you may be able to satisfy yourself of the accuracy of the story which you have heard from the lips of others" (*Luke* I, 1–4).

Verbal inspiration was not claimed by the earliest Christians.

In other words, Luke does not lay claim to any supernatural aid, but declares that, in accordance with the practice of other chroniclers of the good news, he had weighed carefully and critically all the sources he could

find, as he did not hold any of them to be entirely satisfactory. Such undoubtedly was also the view and method of procedure of Matthew and Mark. Even a hasty inspection of their writings shows that they, like Luke, used the materials at hand freely, though with discernment and selection. This is confirmed by the statement of Papias, bishop of Hierapolis in Phrygia, just before the middle of the second century of our era, that "Mark, having become the interpreter of Peter, wrote down with accuracy, but not in chronological order, whatsoever he remembered of the events of Jesus' life; this he did from information given him by Peter, for he was not himself an eyewitness." (See Eusebius, *Church History*, III, 39.) In fact, so far from thinking of the gospels as infallible, Papias tells us, as we might expect, that he did not get as reliable information from these accounts as he did from the traditions of those who had been in personal contact with the first disciples.

Justin Marytr (110–165 A.D.) likewise implies that the gospels are the products of human intelligence by referring to them as "recollections." And a similar estimate is indicated by a number of other Church Fathers almost up to the close of the second century. Clement of Rome, Polycarp, Ignatius, and others frequently cite the sayings of Jesus from the evangelists without mentioning any source, and also quote other sayings not in our gospels. It is evident that, if they were acquainted with the gospels, they did not care to mention them as absolute authority for their statements. Shortly afterward, however, a new attitude began to arise of regarding all the statements of the four evangelists as supernatural,

equally infallible, and in complete harmony. This comfortable assurance gradually developed during the next century or two, until by the time of the Middle Ages they were viewed as four necessary aspects of a single gospel established by divine decree.

And, despite the obvious attitude of the evangelists themselves, this naïve and uncritical view has largely prevailed in Christianity until modern biblical scholarship began to develop toward the close of the nineteenth century, and historical methods came to be applied to the study of the teachings of Jesus. Since then there has been an enormous increase in the literature produced upon the gospels from a scholarly point of view. These modern works uniformly give evidence of the keenest religious interest, but display an attitude of scholastic freedom. The type of book that takes the traditional views for granted is disappearing, and in all probability will eventually vanish. At any rate, it is our plan here to examine as carefully as we can the nature of our historical sources for the teachings of Jesus, and to allow for what we know to have been the character and viewpoint of the writers.

Chief Sources for the Teachings of Jesus. — The chief sources for the teachings of Jesus are the books of the New Testament, especially the versions of the gospel given us by Matthew, Mark, Luke, and John respectively. The books that make up the New Testament were gradually assembled out of a large variety of works produced by members of the early Christian fellowship. The Canon that was eventually established out of these writings was not selected with deliberation or upon any

scholarly basis, but was determined by practical and popular movements. The books that approved themselves came into general use in the churches and were confirmed as parts of the Canon by the church councils. Few writings of value, however, seem to have been lost.

Of the gospels the first three — Matthew, Mark, and Luke — are in essential agreement as to time, place, and outline. They furnish a general view of the life and teaching of Jesus, and so have come to be known, collectively, as the "synoptic" gospels. John produced a work of a very different sort; as compared with the synoptic writings, it is supplementary and doctrinal. Mark's is the earliest gospel, and, while authorities differ somewhat as to date, it must have been composed somewhere about 60 to 70 A.D. Matthew and Luke, both of whom seem to have been largely indebted to Mark for material, wrote some fifteen to twenty years afterward. Which of the two was the earlier is somewhat in doubt. The gospel of John came much later than either, after the apostolic period of Christianity had passed, and is usually dated somewhere between 100 and 110 A.D.

The three "synoptic" gospels

and the fourth gospel.

The Sayings of Jesus. — Before discussing each of the gospels in detail, however, it will be well to examine the nature and importance of some books produced by the Christian fellowship somewhat prior to them. It should be noted first that Matthew and Luke bear evidence of having borrowed also from some even earlier books than that of Mark. After subtracting the narrative judged to have been taken from Mark, we find that about one-sixth of the subject-matter of these gospels appears to be largely the same, word for word, in the two. But appar-

Matthew and Luke borrowed from Mark and from the Sayings of Jesus,

ently Matthew did not furnish a copy for Luke, since the material in Chapters V–VII of the former is distributed throughout the whole work of the latter at more appropriate points, nor, on the other hand, is it likely that Matthew would have borrowed from Luke and overlooked in that writer so many of the Sayings of Jesus, of which he was particularly fond. The only other possibility is that both copied from a still older source. This hypothetical work was formerly referred to as *Matthew's Logia* ("oracles") or *The Sayings of Jesus*, but is now denominated *Q* (Germ. *Quelle*, "source") by most scholars. Matthew and Luke were apparently acquainted with this work in a Greek edition, as the order of words in each of these gospels is that of the Greek, but since there are some variants in the two texts, the assertion of Papias (Eusebius, *Church History*, III, 39) that the work had been originally written in Aramaic, the dialect used by Jesus, seems plausible, and it may be that Matthew and Luke used different translations from each other. Some scholars now think it not unlikely that Mark also had access to the work in some form or other.

This source book seems to have been gathered shortly after the death of Jesus, about 35 A.D., when the disciples were first going out to preach. It may well have been collected by the apostolic band itself, possibly even by Matthew alone, as Papias tells us. (See Eusebius, *Church History*, III, 39. Irenæus makes a similar explanation in his treatise, *Against Heresies*, III, 1, 1.) It included all the basal teachings of Jesus, such as his idea of God as Father, his view of man's sonship, his conception of life's ideals, and the vision of his Messiah-

ship. The material may have included some narrative, although it was formerly supposed to be only a collection of sayings. It certainly furnished vivid glimpses of the life and ministry of Jesus, which were the more trustworthy as documentary evidence just because they were evidently so unintentional and incidental. Such a primitive treatment naturally showed greater simplicity in dealing with the person of Jesus and the supernatural, and it attempted no interpretations of the teachings. This work, then, as now included in Matthew, Luke, and possibly Mark, should rank high as source material.

which was primitive, vivid, and trustworthy.

The Epistles of Paul. — But not only were the gospels antedated by this book no longer extant, but certain of the existing Epistles of Paul, some six in number, were likewise produced before them. Paul, rather than the evangelists, is to be considered the first Christian witness. He wrote the first books of the New Testament somewhere about 50 A.D. As this must have been a decade or two before the earliest gospel, it is evident that the Canon is not usually printed in historic order, although texts of this kind have been published (see p. 28 f.). The works of Paul make little direct reference to the teaching of Jesus, and, while he does tell considerable about him, the facts are little related to each other. His main emphasis is upon the heavenly Christ, and he apparently regarded the earthly life of Jesus as relatively unimportant. Hence he generalizes "For I determined not to know anything among you, save Jesus Christ, and him crucified." Paul's nature was intensely religious and mystic. He was, however, practical, rugged, strong, and simple, and, while well trained in the rabbinical school of Gamaliel, his lit-

Six of Paul's Epistles are also older than the Gospels.

erary style has more power than polish. He was the first disciple to see the possibility of making Christianity a religion for the whole world, rather than a mere sect of Judaism, and he showed himself a most uncompromising advocate of that conception both in his own activities and in the councils of the brethren. He did not hesitate to upbraid the vacillating Peter and other conservative disciples on this issue, and to charge them with inconsistency (see p. 150). The vigorous closing words of his life are most characteristic of him: "I have fought the good fight, I have finished the course, I have kept the faith."

A collection of the Sayings of Jesus, then, had been made a generation before the gospels were written, and Paul had likewise indicated some of the events of the Master's life. But the chief purpose of the Sayings and the Epistles had not been to record history, and there still remained the need of a systematic chronicle of the life, ministry, and principles of Jesus. This demand of primitive Christianity, four well-known writers, among others, endeavored to supply by their versions of what has been known, ever since the time of Justin Martyr, 165 A.D. (see *First Apology*, 66), as the "gospel" or good news.

The Gospel according to Mark. — The earliest of these accounts, as has already been suggested (p. 7), is that obtained largely from the recollections of Peter by his youthful friend, Mark. Not only have we the word of Papias (Eusebius, *Church History*, III, 39) and Irenæus (*Against Heresies*, III, 1, 7) for this chief origin of the gospel of Mark, but the hypothesis is sup-

ported by internal evidence in the graphic personal incidents suggesting the recollections of an eyewitness. The great apostle seems to have spent much time in the home of Mary, the mother of Mark, at Jerusalem, which served as the earliest Christian church, and in turn the young man probably visited Peter frequently in his home at Capernaum. Mark, however, who is generally known in Acts and some of the Epistles by his Hebrew name of John, must have used other sources for the life and work of Jesus. He seems to have had recourse for material to some document containing a group of parables and various oral traditions — not improbably the book on the Sayings of Jesus — as well as to the accounts of Peter.

Mark wrote the earliest gospel from Peter's recollections, —

Great interest in the cause and spread of Christianity is evident in the life of Mark, as well as in his writing. He was a cousin[1] of Barnabas, and went with that leader and Paul on their first great missionary tour. Because of his defection at Perga in Pamphylia (*Acts* XIII, 5 and 13) and return to Jerusalem, Paul and Barnabas afterward quarreled and separated in their work, when the latter proposed taking him back (*Acts* XV, 32–40). But later on (*Colossians* IV, 10) Mark apparently made his peace with the doughty disciple. There seems likewise to have been a tradition to the effect that Mark was the young man clad in a linen cloth who followed after Jesus at the time of his arrest and was almost taken into custody himself. His identity in this incident is confirmed by the fact that from that time on Mark's gospel gives

[1] The King James Version translates as "nephew."

much fuller details (Chapters XIV, 53–XVI), and from the account just preceding (Chapter XIII) the evangelist seems himself to have been an eyewitness to the destruction of Jerusalem.

Mark's gospel, then, was probably one of those accounts alluded to in Luke (see p. 6) as having been written not by any of the twelve disciples themselves, but by others who obtained their information from such eyewitnesses, and in turn afforded part of the material for Luke's own work. The book of Mark is very primitive in comparison with that of Matthew and Luke, who so added to and refined upon him. It deals only with the period of Jesus' ministry, and does not include the detailed account of his genealogy and miraculous birth, the flight into Egypt, and other matter extraneous to the real work of the Master. It fails to record most of the parables and sayings that were afterward narrated. It is crude and awkward in style, and contains an unmistakable Palestinian tinge in its choice of words and its constructions.

spirited and graphic.

But while Matthew affords a much more literary work, with all the beautiful sayings of Jesus, and Luke a far more scientific account, containing a larger number of the Master's remarkable parables, the gospel of Mark excels them both in spirit and graphicness. It furnishes us with a set of apostolic memoirs, plain and unvarnished. Its first-hand pictures and impressions of Jesus are without color or idealization. It often shows him tired or out of patience, and very human indeed. It depicts Jesus as a conqueror of all Satanic powers, and adds greatly to his heroic stature and appeal. The

narrative is brief and vivid. Event follows event, and the use of the "historical present" shows the rapidity and completeness of his achievements, and graphically recounts the triumph of Jesus over death and his exaltation to glory. While rude and primitive in form, Mark furnishes us with more valuable source material than does any of the other gospels.

Matthew and Luke appear to have depended for their structure and most of their material upon Mark, although, as already seen (p. 9 f.), both drew a considerable amount directly from the now lost Sayings of Jesus. Each of them, moreover, made such changes, combinations, and arrangements in the material as best suited the purpose to which they wished to put it. Luke has more actual omissions and interpolations, and Matthew more transpositions. The chief reasons for these variations from the sources in both writers were connected with their desire to adapt the narrative to the particular public to which each sought to appeal, to avoid statements that might prove offensive to the developing sentiment of Christianity, or to put the narrative into better literary form. Both seem also to have used other sources to some extent. The records they give of the genealogy and the infancy of Jesus certainly are not in Mark, and could hardly have been included in the Sayings of Jesus. There seems, however, to have been no interdependence between Matthew and Luke, except as they were mutually dependent on Mark and the Sayings of Jesus. Their accounts of the genealogy and infancy of Jesus and of his appearance in Nazareth, which each has taken from other sources, differ widely.

Matthew and Luke adapted Mark's material to their own purposes.

The Gospel according to Matthew. — Matthew, at the time of his call to discipleship, was known as Levi, a "publican," who had been stationed at the head of the Sea of Galilee, to collect the imperial taxes. This gospel is ecclesiastical and represents a polemic attitude toward Judaism. It details the descent of Jesus from David and Abraham and emphasizes the events of Jesus' life as a completion of the Jewish prophecies. In the early chapters, the phrase "in order that it might be fulfilled" constantly recurs. Yet it does not attempt to Judaize, for it caustically criticises the formal piety of the Pharisees and repeatedly stresses the tone of universal application in Jesus' teachings. It even seeks to introduce a large amount of the supernatural element into his life, such as walking upon the water and the miraculous finding of a coin in the mouth of a fish.

Matthew is ecclesiastical; represents a polemic attitude toward Judaism,

Moreover, this gospel, though given first in the Testament, is peculiar in incorporating some of the doctrinal tendencies of the Christian Church, or Catholic movement, that were developing after the earliest period. This is especially seen in the incident upon which the theory of Peter's leadership is based (*Matthew* XVI, 18 f.), which did not appear at all in Mark's narration of the events at Cæsarea Philippi (*Mark* VII, 29). In other words, while the Jewish antecedents of Christianity are stressed in Matthew, it is for the purpose of revealing Jesus as the Messiah long foretold, and of heightening his personality. The book appears to have been produced in a more doctrinal and less primitive day than those of the early fellowship. Hence, if we are to trust the statements of Papias and Irenæus (see p. 10) that

and heightens the personality of Jesus.

Matthew wrote the Sayings of Jesus, we can hardly suppose that the first gospel in its present form was also the unmodified product of that apostle. Apart from the introductory chapters (I and II), the Sermon on the Mount (V–VII), the instruction to the Twelve (X), and the chapter of parables (XIII), Matthew's gospel is clearly based upon Mark's, and is even less primitive than that of Luke. It may, however, while modified and incorporated with other material by a later hand, have received its name from the author of the Sayings of Jesus, which evidently served as one of its chief sources. This would explain the obvious difference in the production of two works ascribed to the same writer.

The Gospel according to Luke. — Luke seems to have been the only New Testament writer of gentile origin. Together with Epaphras and Demas, he is thus distinguished by Paul (*Colossians* IV, 12–14) from all his other assistants, who were "of the circumcision." Paul also speaks of Luke as "the beloved physician," and he seems to have been the sole companion of Paul that had received a good literary and scientific training. As we have seen (p. 6), he carefully collected and selected from the accounts of his predecessors, and presented the material in a more complete, systematic, and polished fashion. It is not improbable that his home was at Antioch, and that in his practice as a physician and his share in the life of the young church at that place, he obtained a rich social experience. This would help to account for the keener human interest and the more intense sympathy with the poor, together with a condemnation of the rich, that are everywhere evident in Luke's gospel. In com-

Luke's training

and environment

parison with the other evangelists, he appears preëminently a social reformer and agitator.

These scientific and philanthropic characteristics in Luke would seem largely to have determined his choice of material and his method of presentation. While he has borrowed three-fourths of Mark's material, and has adopted his order of events, he does not hesitate to omit some thirteen passages, and even to make changes in the sense. His greatest change is the omission of all the incidents narrated from *Mark* VI, 45 to VIII, 26. He makes similar free use of the Sayings of Jesus. Although Luke less often introduces changes in the actual words of Jesus than in the narrative material, he emphasizes the most radical teachings of the Master in all their sternness of tone, where Matthew seems often to have softened them. For example, the beatitude that Matthew (V, 3) renders: "Blessed are the poor in spirit" appears in Luke as: "Blessed are you who are poor . . . Blessed are you who hunger now . . . But alas for you who are rich . . . Alas for you who are sated now" (VI, 20–25). Thus the passage that Luke makes an excoriation of greed, Matthew reports as a commendation of humility.

caused him to modify Mark and emphasize social reform.

About one-third of Luke's total text must have been taken from sources other than Mark and the Sayings of Jesus. In gathering this material peculiar to his gospel, Luke tested it as carefully and adapted it as freely to his purpose as he did the more common sources. His most radical change here appears in the insertion of material from IX, 51, to XVIII, 14. These added incidents include much that is calculated to reveal the broad and tender sympathies of Jesus, and to stress his noble human-

ity in the treatment of the neglected and persecuted, — the poor, publicans, sinners, women, and lepers. Here alone appear the parables of the Good Samaritan (X, 30–35), the Friend asking for Bread (XI, 5–13), the Rich Fool (XII, 16–21), the Lost Sheep (XV, 3–7), the Lost Coin (XV, 8–11), the Prodigal Son (XV, 11–32), the Rich Man and Lazarus (XVI, 19–31), the Unjust Judge (XVII, 1–8), the Pharisee and the Publican (XVIII, 9–14), and many others. In this addition we find also the sending forth of the Seventy without material provision (X, 1–16), the instructive visit of Jesus to the home of Mary and Martha (X, 38–42), and the blessing pronounced by a certain woman upon the Mother of Jesus (XI, 27 f.).

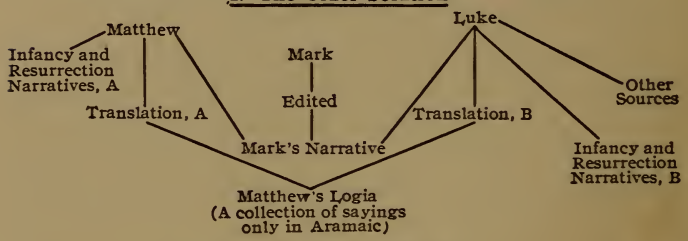
The peculiar sympathy of Luke for the poor and oppressed appears throughout his version of the gospel. He takes little interest in the miraculous aspect of Jesus' work, but he is greatly moved by the depth and breadth of his message for humanity. He constantly adds touches to bring this out. Where Matthew traces the genealogy of Jesus to Abraham to demonstrate his Messiahship, Luke (III, 38) connects him with Adam as a symbol of his humanity, and stresses the universality of the opportunities he offers. He is the only evangelist to tell us that during his ministry Jesus and his disciples were somewhat dependent upon charity for support (*Lk.* VIII, 2 f.). Throughout, Luke seldom fails to depict Jesus' encouragement of the poor and his denunciation of the unsympathetic rich. The point of view in his gospel is distinctively social.

The Sources of the Synoptic Gospels. — This account of the sources and point of view of the Synoptists that

has now been given may have proved somewhat difficult and confusing, especially to those who have not made any historical study of the New Testament. It may, therefore, be well, before undertaking a description of the Fourth Gospel, to attempt to clarify the matter by diagrammatic means. The charts printed below show in outline two theories of the sources of the synoptic writings that have the widest currency. Due allowance for each solution has been made in the preceding description.

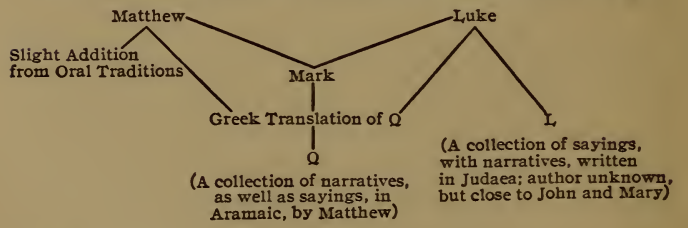
TWO SOLUTIONS OF THE SYNOPTIC PROBLEM

I. The Older Solution



II. The Newer Solution

(Weiss, accepted substantially by Harnack, Sanday, Streeter, and others)



The Gospel according to John. — The three synoptic gospels, then, although having much of their material in common, are quite distinctive in their point of view. Nevertheless, they are usually grouped together because

of the similarity in material and form of presentation, when compared with the Fourth Gospel, called by the name of the "beloved apostle," John. Here we find a radical difference from the synoptic writings in content, emphasis, and method of approach. In fact, from internal evidence one finds it difficult to understand how this book could possibly have been written during the lifetime of John or by one so thoroughly Hebraic in his outlook and expression as a Galilean fisherman, son of Zebedee and brother of James. Yet it must be remembered that John lived to a great age, and that Ephesus, his traditional place of residence, was a center of Judæo-Greek culture. Hence the Fourth Gospel may have been based upon the Johannine tradition, and may even have been written in part by the disciple. Certainly in its present form it must have been produced by one who had been largely influenced by Hellenistic philosophy — possibly a member of the "school of John" at Ephesus — and may be judged to have been composed as late as 100 or 110 A.D.

John shows the influence of Hellenistic philosophy;

The underlying conception of John is the old *logos* ("word" or "reason") doctrine of the Stoics, which had been given a new spiritual significance by such religionists as Philo Judæus. The explicit terminology of this Logos philosophy appears in the introductory fourteen verses of the first chapter of John, but the basal idea runs throughout the entire gospel. The conception constitutes its foundation, as well as its point of departure. While the idea of the Logos differs somewhat in the Fourth Gospel from that of Philo, it has evidently been influenced by it, as well as by the original Stoic conception. With both

he adapts the Logos doctrine of Stoicism and Philo Judæus,

John and Philo, the Logos is treated as divine, existing from the beginning as the agent of the Creator, and serving as the archetype for man, much as God was the archetype of the Logos itself. Thus it was the mediator between God and man. New features, however, appear in the conception of John, as a result of the identification in this gospel of the Logos with an historic personage, Jesus.

We find, then, in the Fourth Gospel a highly developed Greek modification of the primitive teachings of Jesus. Hence John the Baptist no longer appears in this gospel as a forerunner, since Jesus is depicted as having existed from the beginning. He has always been the Son and eternal companion of the Father, and John the Baptist never seems to have been in doubt concerning the Messiahship of Jesus. Nor does either the growth of the disciples' faith in Jesus or the hatred and opposition of the Jews appear to have been gradually developed, as with the Synoptists, but both attitudes are described as existing from the very first. From the beginning, too, the mission of Jesus is represented as universal, and he comes to give life to all humanity, without regard to national lines. Moreover, the fatherhood of God now seems to be limited to Jesus, and the Father can never be brought into the most intimate contact with men, except as they first secure the love of the one who holds this unique place. The point of view becomes Christocentric, instead of theocentric. John naturally tends to magnify the deeds of Jesus. Many wonderful signs of his power are given by the Master, which the Synoptists had recorded him as being unwilling to do. His works are no longer

and magnifies the deeds of Jesus.

cited as evidence of his compassion and of the actual presence of God's kingdom, so much as a manifestation of his power and a proof that he is actually the son of God.

Evidently this Fourth Gospel is not to be considered primarily biographical or historical. It furnishes us with an interpretation, rather than a chronicle of events. It is clearly a philosophical treatise upon the meaning of the life of Jesus. It is concerned less with the life itself than with its spiritual nature and uniqueness. While some of John's material is in keeping with that given by the Synoptists, he treats the facts of Jesus' life with considerable freedom, and the geography of the Master's labors varies strikingly from that in the other gospels. Of the narrative in the synoptic writers less than eight per cent of the events prior to the triumphal entry into Jerusalem appear also in John, and, while the purport of Jesus' sayings as given by John harmonizes quite fully with that in the other gospels, they agree but little in their form. After returning from his interview with John the Baptist, the Synoptists depict Jesus as devoting himself to Galilee, with Capernaum as his center, until toward the end of his ministry, but in John the chief scene of his activities from the beginning is Jerusalem. Instead of the terse illustrations and crisp epigrammatic expressions that appear in the synoptic gospels, John depicts Jesus as employing a style very like his own. There are a few allegories, but no parables in the Fourth Gospel, and long and repetitious disquisitions upon philosophy take the place of the epigrams. Among these elaborate addresses are those upon the "bread of life" (VI), and upon

Its material does not always agree with that of the Synoptists.

the departure of Jesus and the coming of the Holy Spirit (XIV–XVII).

Hence the version of the gospel given by John is not to be regarded quite as a primary source. Any factual or historical statement made by him must be scanned with some care, and, before acceptance, it should be verified through other sources. All reliable material should, of course, be selected and utilized, especially if it is in harmony with that of the other gospels, but in the main the Synoptists must be our chief historical authorities for eliciting the facts in the life of Jesus. John's gospel is, however, of great value in throwing light upon the belief and experiences of the Christians of the early second century. This treatise undoubtedly reflects much of the views, traditions, and utterances of the Christians after they had begun to express their religion in terms of Hellenistic philosophy.

Other Gospels and Non-Christian Writers. — We have already noted (pp. 7 ff.) that, besides the four so well known through the Canon, there were other gospels. These, for some reason, did not prove as popular with the churches and eventually dropped out of use. However, we still possess records of some of these works. Such is the *Gospel according to the Hebrews*, preserved mostly in the writings of Origen and Jerome. The date of this production must have been somewhere between 65 and 100 A.D. While of approximately the same period as the synoptic gospels, it is not nearly as valuable for source material. It is occasionally ancillary in throwing light upon the history of Jesus, but it is of little importance in itself. A manuscript containing the *Gospel of Peter*,

The Gospel according to the Hebrews

and the Gospel of Peter contain little additional material.

which seems to have been in use toward the end of the second century, was discovered about 1890, and has been widely translated. This gospel makes many additions to the ordinary accounts, but was evidently written by an author who was quite ignorant of the political conditions of Jesus' day. It is crude and contains much legendary material, and seems to have belonged to the group of Christians known as *Docetists* ("appearers"). This heretical sect held that the body of Jesus was a mere phantom or *appearance*, or, if it was real, it was celestial rather than terrestrial. According to them Christ departed from Jesus before his death, and this gospel rendered the cry from the cross: "My Power, my Power, thou hast forsaken me!" Obviously these versions of the gospel, possessing neither the antiquity nor the verisimilitude of the synoptics, cannot be classed with them.

Non-Christian writers are of little value.

Other references to Jesus and the early Christians appear in such authorities as Josephus (37– c.100 A.D.), Pliny the Younger (62–113 A.D.), Suetonius (fl. 100 A.D.), and Tacitus (c. 51–113 A.D.), but these allusions are very casual and meager, and are of little worth as primary sources. Philo Judæus (c. 20 B.C.–54 A.D.), Seneca (4 B.C.–65 A.D.), and Plutarch (c. 46–120 A.D.), who lived in the apostolic period, do not even mention Jesus. Naturally, with the ideals and interests prevailing in those days of Roman imperialism, the meek and lowly Nazarene and the peculiar and unpopular people that professed his teachings excited but little interest, even from high-minded writers. The primary sources for the life and works of Jesus are almost entirely Christian, and may be limited very nearly to the New Testament. Of

these the synoptic gospels afford by far the most reliable source material.

The Manuscripts and Printed Texts of the New Testament. — The books finally included in the Canon of the New Testament were at first preserved by manuscript, as the art of printing was not discovered until more than twelve hundred years after their composition. But we have neither record nor tradition of any of the original manuscripts. Copies of them, however, seem to have been made comparatively early, and by the middle of the second century they were being extensively multiplied. The earliest manuscripts now in existence apparently date from about the fourth century, and from these an enormous number of copies were made by hand before printing was introduced. A large number of variants in the text and curious displacements of material arose through the peculiarity of different copyists, and it is often quite impossible to discover the form in which the original manuscripts reported the message. This further complicates the difficulty of assuming verbal inspiration.

Manuscripts contain many variants.

The first printed text of the New Testament was that known as the "Complutensian." It was prepared at the request of Cardinal Ximenes at Alcala, Spain, which place had been known as *Complutum* in ancient days. The manuscript or manuscripts from which this book was taken are unknown. The work was begun in 1514, but it was not issued until six years later. Meanwhile Erasmus, the great humanist and Bible scholar, anticipated its completion with a very faulty text, made at Basel in 1516 from five or six manuscripts. Despite the careless production of this book by Erasmus, it has had

The Complutensian and the Erasmian editions influenced all other texts.

more to do with fixing the Greek text of the New Testament than any other work, as the edition contained some thirty-three hundred copies and only six hundred copies of the Complutensian were made. And these two printed texts, derived from comparatively late manuscripts taken at random, served as the basis for a number of succeeding editions. In 1546 Stephanus issued his text, which was the resultant of the two earlier productions improved by comparison with some fifteen additional manuscripts. The next important edition was that issued by Beza at Geneva in 1565, after consulting a few more manuscripts. The famous Elzevir print of the New Testament passed through half a dozen editions during the half century following 1624.

All of these texts were inaccurate and somewhat the result of haphazard collections. But from about the middle of the seventeenth century until the present there has been a vigorous effort made by scholars to furnish more accurate versions. They have everywhere been gathering up all possible manuscripts, arranging them in "families," and determining the oldest texts. Almost four thousand Greek manuscripts have been found, and among them are nearly all those of most importance. Some eight thousand manuscripts of the Latin texts, including the Vulgate, about nine thousand of the Syriac, Aramaic, Coptic, Armenian, Gothic, and other ancient forms have likewise been collected, which, while not comparing with the Greek in value, often throw light upon doubtful places. Hence, while we can scarcely hope ever to be certain in all cases of the form in which New Testament writers gave their message, we shall

Modern scholarship has produced more accurate editions.

constantly approximate more and more their actual words.

The King James translation,

In view of this, it is difficult to understand how anyone who has a regard for truth and accuracy, can still cling to the King James translation, even with its beautiful diction, and act as if this brought us closest to infallible truth. This so-called *Authorized Version*, published in 1611, was the outcome of many successive revisions of the translation completed by Tyndale in 1534, which was to a certain extent dependent upon that made by Wyclif about 1380, and the Wyclif translation was not from the original Greek, but from the Vulgate text. Moreover, as we have noted, it is since the day of the King James Version that the oldest and most important of the manuscripts have been found or become accessible.

the Revised Version,

Obviously the *Revised Version* of 1881 must be closer to the original, and much better for genuine study.

But even this edition did not have the benefit of the latest discoveries, and its English, though quaint and charming, is in many passages almost unintelligible to the modern reader. Moreover, the retention of a style and phraseology no longer commonly used too often gives one the impression that the message of the Bible is very remote from life in the twentieth century. Clearly, for the best results with most people, we should be able to study the Bible through its most accurate text and in that form of the English language we use today. A number of recent translations have undertaken

and more recent translations.

to bring this to pass. Among them is *The New Testament in Modern Speech* (Pilgrim Press, 1909), translated by Dr. R. F. Weymouth, which is peculiarly vivid and virile

for public reading. *The Twentieth Century New Testament* (Revell, 1911), translated from the original Greek as given by the *Resultant Text*, which is used in practically all citations in this book, has striven hard to gain the exact force and meaning of every word in modern English. The most recent work of this sort is the accurate, scholarly, and forceful *New Translation of the New Testament* (Doran, Hodder, and Stoughton, 1918) by Dr. James Moffatt.

Summary. — Since Jesus is an historical character, the documents concerning him, together with the peculiarities of their writers, should be examined and compared without prejudice. The positions of both the verbal inspirationists and of the man who rejects the historicity of Jesus will, from this point of view, appear to be alike untenable. Jesus himself wrote nothing, but the Sayings of Jesus seem to have been collected by the apostolic band about 35 A.D. The material of this work has been preserved in Matthew and Luke. Six Epistles of Paul were also produced (c. 50 A.D.) before the gospels. The earliest gospel was that of Mark (60–70 A.D.), which largely presents the unadorned recollections of Peter. The other two "synoptic" gospels, Matthew and Luke, written about 75–85 A.D., took their material mostly from Mark and the Sayings of Jesus, but suited it to their needs and put it in better literary form. Matthew stresses the divinity and Messiahship of Jesus; Luke, his humanity and social message. John, written much later (100–110 A.D.), interprets Christianity in the terms of the *Logos* doctrine of Stoicism and Philo Judæus, and magnifies the supernatural even more than

Matthew. There were other gospels, but they soon dropped out of use, and references to Jesus also appear in some non-Christian authors of the day. The earliest manuscripts of the New Testament date from about the fourth century. The first printed text, the Complutensian, was begun in 1514, but its appearance was anticipated by the edition of Erasmus (1516). These two editions, made from comparatively late manuscripts, largely influenced all texts until the middle of the seventeenth century, but since then the discovery of many thousand of the oldest manuscripts has produced more accurate versions.

SUPPLEMENTARY READING[1]

BURKITT, F. C. *The Earliest Sources for the Life of Jesus.*
GILBERT, G. H. *Jesus.* Part I and Indexes.
GLOVER, T. R. *The Jesus of History.* Chapter I.
GOODSPEED, E. J. *The Story of the New Testament.* Chapters I–X, XVII, and XX.
HUNTING, H. B. *The Story of Our Bible.* Chapters V–VII, X, and XI.
JONES, M. *The New Testament in the Twentieth Century.*
KING, H. C. *The Ethics of Jesus.* Chapters III and IV.
LAKE, K. *The Text of the New Testament.*
MATHEWS, SHAILER. *Social and Ethical Teaching of Jesus.* Study I.
MILLIGAN, G. *New Testament Documents.*
MOFFATT, JAMES. *The Theology of the Gospels.* Chapter I.
PATTON, C. S. *Sources of the Synoptic Gospels.* Especially Part I.

[1] A more extensive bibliography, grouped by topics, will be found in the back of this book. The publishers and the date of publication of each book are given there.

PENNIMAN, JOSIAH H. *A Book about the English Bible.* Chapters I, III, VI, and XVI–XXI.

RALL, H. F. *New Testament History.* Chapter XLII.

RHEES, RUSH. *The Life of Jesus of Nazareth.* Part I, Chapters II and III.

SMYTH, J. PATERSON. *How We Got Our Bible.*

SMYTH, J. PATERSON. *The Bible in the Making.* Part IV.

CHAPTER II

JESUS AS A TEACHER

Emphasis in Mark upon Jesus as the Messiah. — From the discussion in the foregoing chapter it is evident that two of the sources for the historic teachings of Jesus are somewhat older and more trustworthy than the others. These are The Sayings of Jesus, collected for the disciples when first going out to preach, and the primitive narrative of Mark, which was probably based upon the recollections of the apostle, Peter. All other sources are largely indebted to these earlier documents, and, in comparison with them, sink into relative insignificance. Except as it appears in Matthew, Luke, and possibly Mark, the "Sayings" has been lost, and while it must have afforded vivid glimpses of the life and ministry of Jesus, it does not furnish us with the same opportunities for study as does Mark. If one will read this oldest of the gospels, after emptying his mind of all preconceptions, he is enabled to get a graphic unitary picture of Jesus as he appeared in the earliest Christian community. There is throughout the description a background of the Jewish expectations of the Messiah's coming and of the Kingdom of God. The narrative revels in the miraculous, with no apologetic attitude toward the supernatural, and the central figure is supernatural in character and function. In contrast to the attitude of this simple and primitive gospel, Jesus further appears

Mark's gospel has a Messianic background.

in ecclesiastical Matthew as the new teacher and lawgiver, in sociological Luke as the humanitarian, and in Hellenistic John as the eternal "word." Mark presents him as a Messianic enthusiast.[1]

In Mark, Jesus is depicted first as proclaiming his message: "The time has come and the Kingdom of God is at hand; repent, and believe the Good News" (*Mk.* I, 15). This was a proclamation of the imminence of the Messianic kingdom, and for the Jews of that day must have suggested the apocalyptic ideas that had appeared in Daniel, Enoch, and a number of similar works. Amid the religious crises and political oppressions through which the Jewish people had been passing, they were looking forward with confidence to a day when God should himself take over the dominion of the world, and they should, under the leadership of a Messiah, return to their pristine power and glory. This message of Jesus appears to have been very indifferently received in Galilee, and, while he felt that he was the Messiah-to-be, he realized that the time was not ripe, because the people were not ready. Hence he kept the secret of his Messiahship to himself, and is even represented as forbidding the demons, who through supernatural instinct realized the fact, to reveal it (*Mk.* I, 24, 34, 43 f.; III, 11 f., etc.). Then, being further convinced that the suffering of the servant of the Lord (see *Is.* LIII) was an essential preliminary to the coming of the kingdom, he set his face toward Jerusalem, where he was to suffer, die, and rise again.

Mark depicts Jesus proclaiming the Kingdom as imminent,

but keeping his Messiahship secret,

and going to Jerusalem to fulfill the prophecies.

[1] For a further discussion of this eschatological background, see pp. 134 ff.

Modern Emphasis upon Jesus as a Teacher. — Such in outline is the simple Messianic message of the earliest gospel. In the eyes of these early disciples, through the crucifixion and resurrection of the Master, the Kingdom was to be inaugurated, and it was to be fully consummated later when he should come in power and glory. But to-day the world finds more consolation and help in his moral and religious ideals and in the aspect of Jesus as a teacher. The parables of the Good Samaritan and the Prodigal Son, the summary of the Law as the love of God and one's neighbor, and the inward meaning of the Sermon on the Mount prove of the greatest inspiration and most efficient guidance to us now, though they do not bulk large in the Messianic career portrayed in the earliest gospel. Undoubtedly Jesus was a child of his times, but in the form of Jewish Messianism we have the world's greatest religious genius and most influential moral teacher. With this apocalyptic background and framework in mind, we may, then, turn to a serious consideration of Jesus the teacher.

But more help is now found in Jesus as teacher than as Messiah.

Jesus is often known in the gospels by the name of "teacher." The Greek word, *didaskalos*, which may properly be so rendered, although it has been more frequently translated "master," is used in the gospels nearly fifty times to indicate the character of his work. This usage is also supplemented in some eight or ten passages by such synonyms as the Aramaic *rabbi* or *rabboni*. The word for "teaching" or "doctrine" likewise occurs occasionally, while the verb, "teach," is employed as frequently as all the other words together. And if we count such expressions as "said," "spoke," or

Many allusions to Jesus as a teacher.

"answered," which are not uncommonly used to indicate the informal teaching of Jesus, we find that the allusions of the sources to this function of the Master number scarcely less than two hundred.

Teaching as an effective means for his work.

Even a cursory view of the gospels shows that much of Jesus' time was consumed with teaching. He taught publicly in the synagogues and the Temple, on the top of a hill and in a boat on a lake, and throughout the villages from Galilee to Jerusalem, while he constantly instructed his "disciples" (or pupils) privately. He realized that the only means of fully incorporating a new ideal into the life of the world and of effecting permanent reforms is to be found in teaching, and that specially trained men, such as he would require as supporters and followers in this work, could be produced only by a course of personal instruction. Emotions may be aroused and activities temporarily sustained and directed by occasional, brief appeals from the orator or preacher, but habits can be formed and a lasting impression produced only through the insistent stimuli furnished to plastic minds by a well-prepared and skillful teacher.

His Fitness for Teaching. — Jesus has for centuries been known as The Great Teacher. This recognition of his superiority has been based upon the lofty and universal nature of his lessons, the variety and skill of his methods of teaching, the myriads of people his message has reached, and the marvelous changes it has accomplished. For these labors and results Jesus was well fitted and prepared both by nature and training. If we may judge from his manner of life and his achievements, he must have been well developed physically. While all

Bodily vigor of Jesus.

that the gospels report of his bodily vigor is contained in such brief statements as: "The child grew strong and wise, and the blessing of God was upon him" (*Lk.* II, 40), his ancestral occupation as a carpenter must have been salutary and sinew-building, and, without considerable vitality and strength in manhood, he could scarcely have endured the great physical and mental strain required in his ministry.

His natural sagacity was developed by training,

On the intellectual side, Jesus seems also to have been well prepared. Besides the testimony as to his wisdom in the quotation above, Luke (II, 52) repeats: "Jesus grew in wisdom as he grew in years, and gained the blessing of God and man." Jesus would seem to have had a fine mind and great sagacity by nature, and, although the evangelists are silent about the matter, these personal qualities must have been largely cultivated by communion with the natural scenery of the region in which he was reared and by the informal intellectual and religious training of the Jewish family. He seems to have possessed the reflective and poetic temperament that is so characteristic of Oriental life and so favorable to the development of an ethical and religious teacher. Like Jewish boys generally, during his early years he must have been trained at home by his mother in the traditional religious observances, the stories of patriarchs, statesmen, warriors, poets, and prophets, and selections from the Scriptures. Later he came more under the influence of his father in the shop, and was probably further educated in the synagogue school of the vicinity.

and he obtained a mastery of Jewish life,

Thus he obtained a complete mastery of Jewish life,

literature, and traditions, and was able to express himself to his hearers with appropriateness and force. At the tip of his tongue he held historical allusions to illustrate each point, and his knowledge was evidently deeper and broader, and his insight far keener, than that of the Jewish teachers of the day, who were supposed to be especially skilled in rabbinical methods and interpretation. He saw so incisively into the questions at issue, and appreciated so clearly the real significance of words and ideas, that he seems to have completely overthrown his ecclesiastical opponents, whenever they resorted to their superficial applications and quibbling. We find him repeatedly revealing the spirit underlying the letter, and causing the narrow phase of an established custom to melt into a broader, by appealing to some traditional incident or an earlier law. In this way, for example, he distinguished the deeper motives out of which the prohibition of murder and adultery have grown (*Mt.* V, 21 ff.), defended the use of the Sabbath for man by referring to historical precedents (*Mt.* XII, 1–8), and showed that any instability of the family was contrary to an older dispensation than that of Moses (*Mk.* X, 2–12).

and a knowledge of men and things.

As the result of his early life, too, Jesus displayed a marvelous knowledge of men and things, as well as of Jewish culture. As we shall see later, he adapted his teaching to the individuals concerned with the utmost skill, and he used illustrations from the life about him that were both intelligible and striking. His clear insight into the superficiality and failings of the Pharisees is evident in his teaching on the Mount (*Mt.* V and VI), while the revelation of himself to John the Bap-

tist (*Mt.* XI, 4 ff.), his rebuke of Simon the Pharisee (*Lk.* VII, 40 ff.), his reply to Nicodemus (*Jn.* III, 2 ff.), and his message to Herod Antipas (*Lk.* XIII, 31 ff.), were in each case exactly adapted to the person, and most clear and convincing. All his parables likewise showed an intimate acquaintance with human nature and a knowledge of common affairs.

His self-control and naturalness,

Again, his moral fitness for leadership through teaching is most obvious. His self-control and naturalness in every incident are the best evidence of his sound character and fixity of purpose. The strength of his personality, with its calmness and poise, is in striking contrast to the perturbed and flurried attitude of the disciples in times of stress. Their alarm during the tempest serves as but a foil to his complete command of the situation, and brings out clearly the lesson of faith he taught (*Mk.* IV, 35 ff.). His self-possession is likewise shown in his quiet rebuke of James and John when they clamored for vengeance on the Samaritan village that did not welcome him (*Lk.* IX, 52 ff.). And in similar fashion, at the time of his arrest, the agitation and abortive attempts at defense made by the disciples greatly heighten the dignity and control of the Master (*Mk.* XIV, 46 ff.; *Lk.* XXII, 47 ff.).

and the embodiment of his teachings in his life.

The character of Jesus — fearless, devoted, sympathetic, tactful, and religious — is well expressed in his life, which he gave to service and sacrifice. He embodied the ideals and attainments he wished to produce in others. He illustrated his religious teaching by the constant recognition of his own need of the Father's presence. To God he appealed for help and to Him he made thanksgiving. The requirement of love he also revealed in his own

life. He continually sympathized with and met the needs of others. He fed the multitude, healed the sick and the mentally distracted, and hushed the moans of the anguished. He treated despised people like the Samaritans with respect and understanding, and the woman of the street with kindness and consideration. Finally, he went to a hideous death rather than abate one jot or tittle from his high ideals. And even as he was dying, he uttered a prayer for his murderers.

The Approach to the Study of His Teachings. — Surely no person in history was ever better fitted than Jesus to perform a great educational service. His message and procedure as a teacher will well repay anyone who undertakes a careful study of them. But, before beginning the examination of his teachings, it may be worth while, as in the case of any great educator or educational period, to seek the best avenue of approach. The facts connected with such an investigation are so numerous and diverse that one is liable to be lost in the maze unless he holds some clew to guide him. The thread that may best lead one through the labyrinth of facts seems to lie along the way of inquiring first the purpose of the training he offered, for purpose always unifies the manifold acts and sayings of a person by giving them meaning.

A most important step, then, in studying the teachings of such an influential personage as Jesus, is to trace his educational aims, and in this connection endeavor to find out what attempt was made to realize them. This study of the means that the Great Teacher used to accomplish his educational purpose will include

Jesus' educational aim,

an investigation of at least three main topics, which are closely connected. In the first place, we must undertake to discover his educational content, or the doctrines and way of life he wished to teach. Then, some attention should be given to the method by which such instruction was imparted, although this may at first appear so informal that one would not readily perceive that Jesus used any definite method. Finally, it may be of value to investigate the organization or material means by which he expected to carry out his form of training.

content,

method,

organization,

After the educational plan of Jesus is fairly understood in both its purpose and procedure, the inquiry should naturally be as to its results. Only as its effect upon civilization and the people who have come under its influence is known, can its importance as a guide in life be rightly estimated. But all historical material, however interesting and valuable in other connections, which does not contribute to these ends of *aim*, *content*, *method*, *organization*, *and results*, may safely be neglected, since it can throw but little light upon the work of Jesus as a teacher.

and results.

The Educational Aim of Jesus. — First, let us consider his educational aim. This has both social and ethical aspects. The ideal society of the Kingdom of God was to be hastened by perfection of character. As guiding stars to his goal, he uttered the dual command, to love God and one's neighbor, and he declared that the supreme evidence of this love is found in service to one's fellows. Loyal service in the interest of one's home, community, and country harmonizes with

The hastening of the Kingdom through "love" and "service."

the end he has in view, and at the same time this constitutes the means to attain real happiness. The enjoyment of life and liberty and the pursuit of happiness both on the part of the individual and society, with Jesus, comes through social service. Hence the adoption and embodiment in human life of the Golden Rule:—"Do to others whatever you would wish them to do to you" (*Mt.* VII, 12), may be said to summarize the aim of all his teaching.

The analysis of this aim will be further treated in another chapter (VI), but attention may here be called to its practicality and the emphasis upon carrying it into effect. It was his purpose to make worthy characters and noble lives and to improve society, rather than to carry out traditional forms and ceremonies. "Unless your religion is above that of the Teachers of the Law and Pharisees," he declared, "you will never enter the Kingdom of Heaven" (*Mt.* V, 20). These ecclesiastical groups he criticized at length elsewhere (*Mt.* XXIII) because "they preach, but do not practice" . . . "All their actions are done to attract attention. They widen their phylacteries, and increase the size of their tassels, and like to have the place of honor at dinner, and the best seats in the synagogues, and to be greeted in the markets with respect, and to be called 'Rabbi' by everybody." He continued with his famous excoriation of the scribes and Pharisees: "Hypocrites that you are, you clean the outside of the cup and of the dish, but inside they are filled with the results of greed and self-indulgence."

Emphasis upon character, rather than ceremonies.

In opposition to this formalism and pretension, Jesus

insisted: "By the fruit of their lives you will know them" (*Mt.* VII, 16). And further he declared: "Not every one who says to me, 'Master! Master!' will enter the Kingdom of Heaven, but only he who does the will of my Father who is in Heaven" (*Mt.* VII, 21). Likewise he inquired: "Why do you call me 'Master! Master!' and yet fail to do what I tell you?" (*Lk.* VI, 46). So it will be that "many will say to me 'Master, Master, was it not in your name that we taught, and in your name that we drove out demons, and in your name that we did miracles?' And then I shall say to them plainly 'I never knew you.' Go from my presence, you who live in sin" (*Mt.* VII, 22). And it was his emphasis upon the embodiment of ideals in practice that caused him to tell the young man of formal morality: "If you wish to be perfect, go and sell your property and give to the poor" (*Mt.* XIX, 21), and, in discriminating the righteous from the unrighteous, to declare whoever fed, clothed, or comforted the poor did it to the Master himself (*Mt.* XXV, 34 ff.). Thus the educational aim of Jesus was preëminently ethical and practical, and contemplated the regeneration of the individual and society through service.

and insistence upon practice.

The Content of His Instruction. — The content of the teachings by which Jesus hoped to accomplish this aim is more fully detailed in succeeding chapters (IV–VIII). It should, however, be stated here that it is largely summed up in the fatherhood of God and the brotherhood of man, and in his conception of the Kingdom of Heaven. God, he taught, is to be viewed as a protecting, pitying, and forgiving father, and men

Fatherhood of God and brotherhood of man,

become his children in so far as they adopt these moral attributes. They can acquire such qualities through "love" and "service" to their fellow men. The common sonship to God, which may be secured by all men, constitutes them brothers. Jesus thus based morals upon religion, rather than the reverse. With him the development of the human soul into God's likeness could not be secondary to any other object, and he abhorred sin as a rejection of a man's real self. Sin, he felt, was based upon the inner life, and was not a mere violation of ceremonial, or anything purely external and technical. Hence, in view of man's divine sonship, he was exceedingly optimistic about the possibility of redirecting the lives of even great sinners.

and membership in the Kingdom of Heaven.

This "conversion," or *turning back* of one's life to God, would lead to membership in his kingdom of Heaven. The divine Kingdom is necessarily the central theme in all his teaching, and he constantly sought to clarify its meaning, and to adapt his explanation to the mind with which he had to deal. It expanded and supplemented the idea of a divine family by stressing its social side. It was to be gradually built by the striving of individuals, with varying degrees of spiritual attainment, to reach it. The means of perfecting the character to this end was through coming in touch with Jesus as founder of the Kingdom and catching his spirit of love to God and service to man as far as one can. The Kingdom of God was, therefore, a present reality, as well as a future state, and at times he hoped for an immediate realization.

His Methods of Teaching. — The methods by which

Jesus taught these great truths will be discussed in the next chapter (III), but, even at the risk of some repetition, we can appropriately examine them in outline now. The underlying principles of his methods are skillfully concealed. However, it is clear that he regularly used a "problem" as the means of attracting attention and stimulating thought. His profound knowledge of human nature and his command of a wide range of topics enabled him to adapt his message to each individual. Sometimes, however, he was obliged to defer his teaching, because of the mental or moral limitations of his hearers. Through his thorough acquaintance with their traditions he was especially able to reach the Jews by basing his teachings upon the Hebrew Scriptures, but he always emphasized their inner meaning.

Use of the "problem,"

and adaptation to the individual;

As regards the external form of his teaching, Jesus was at all times graphic and vivid. He everywhere employed proverbs and epigrams and figures of speech that would arouse attention and burn their way into the memory of his hearers. He developed the parable as the chief form of his method, and this, by holding up one central idea in various lights, proved his greatest success. To judge from John's record, Jesus occasionally used allegories, as well as parables. He obviously accompanied his teachings by external acts as a method of objective emphasis.

proverbs and epigrams, and parables and allegories.

His Organization for the Work. — Jesus began his mission in Galilee upon the foundations laid by John the Baptist. Here he found an opportunity for contact with all sorts of people, and the work began to spread rapidly. Eventually he started a brotherhood at Capernaum to

assist him in his work. This typical community or congregation may be regarded as a species of organization. It was composed at first of twelve men carefully chosen for their ability and representative of various groups. Jesus insisted upon loyalty to the brotherhood and the work in most hyperbolical terms. For example, he declared: "If any man comes to me and does not hate his father and mother, wife and children, brothers and sisters, yes and his very life, he can be no disciple of mine" (*Lk.* XIV, 26). And again he commanded a man, who excused himself from following the Master on the score of having to bury his father: "Leave the dead to bury their dead; but go yourself and carry far and wide the news of the Kingdom of God" (*Lk.* IX, 60). In consequence of the devotion and zeal that ensued there was a speedy increase in his followers, and, according to Paul (I *Cor.* XV, 6), the earliest Christian witness, some five hundred persons, at least, at the close of the brief ministry of Jesus, were to be enumerated from the Capernaum congregation and others like it.

The first "congregation" and its loyalty.

As, however, we shall see later (Chapter VIII), by gathering together his little group of disciples, Jesus intended simply to foreshadow the Kingdom. It is not necessary to suppose that he meant to organize a formal institution with fixed and authoritative ritual and creed, such as is often indicated at present by the term "Church." But, whether he anticipated all the officials and ceremonial or not, it was natural that some organization should be created. This would be simply building upon the social instincts of humanity and would afford the strength that springs from union.

Distinction between his "congregation" and the "Church."

but his influence has been increasing ever since.

own day, and the impression his teachings have made but deepens with the lapse of time. His teachings have become part of the social inheritance of the race, and have entered into the environment of all his heirs. While, as we shall see in a later chapter (IX), he probably never formulated any specific legislation for society, all reforms and progress ever since have been in keeping with the spirit of his teachings. In this sense, we may say that his ideals have broken down the artificial walls of social caste, effected the emancipation of serfs and slaves, elevated woman to her rightful place in the home and society at large, established education at public expense and places of worship for the masses, produced labor and public utility legislation and regulations for sanitation and public health, organized all types of charitable institutions, and promoted missionary enterprises, sociological organizations, and peace conferences. And in the future the real achievements of civilization will be in harmony with the utterances of Jesus, the teacher.

Summary. — While Jesus appears in the earliest gospel as a Messianic enthusiast, and the consummation of the Kingdom, with his coming in power and glory, is stressed, the world to-day finds more inspiration in the aspect of Jesus as the great moral and religious teacher. Jesus was most often known as a "teacher," and he was well fitted for educational labors in physique, intellect, and character. The best approach to his teachings is found in a study of his educational aim, content, method, organization, and results. His purpose was the establishment of the Kingdom of Heaven through the ideals of "love" and "service." To this end, he taught the father-

hood of God and the brotherhood of man. His methods of teaching were informal and in harmony with the best ideas of to-day. As the material means of promoting his teaching, he organized his "congregation." Society in his day and ever since has been greatly influenced by his principles.

SUPPLEMENTARY READING

GLOVER, T. R. *The Jesus of History.* Chapters II and III.

HINSDALE, B. A. *Jesus as a Teacher.* Chapters II–IX.

JENKS, JEREMIAH W. *Social Significance of the Teachings of Jesus.* Study II.

KENT, C. F. *The Social Teachings of the Prophets and Jesus.* Chapter XVII.

MOFFATT, JAMES. *The Theology of the Gospels.*

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RHEES, RUSH. *The Life of Jesus of Nazareth.* Part II, Chapter III; Part III, Chapter II.

STEVENS, G. B. *The Teaching of Jesus.* Chapters III and IV.

TIPSWORD, H. M. *Pedagogics of Jesus.* Part I, Chapters I–IV; Part III.

WAYLAND, J. W. *Christ as a Teacher.*

CHAPTER III

JESUS' METHODS OF TEACHING

The Informality of Jesus' Teaching. — Every one who has been in school and college can recall at least one or two great teachers that he has had. These men or women stand out clearly in his memory quite separate and distinct from the many others he has known. And yet if he were suddenly challenged to tell how they produced this effect upon him, or what their methods of teaching were, he would for a moment at least find himself nonplused. The fact of the matter is that a great teacher superficially seems to have no method. His approach is so informal and natural that he apparently has no plan, but that is simply because the highest type of art is the art which conceals art. No teacher has ever become a permanent success unless he has carefully thought out his method of presentation. He may for a time, or even at intervals, be able to show considerable teaching power, but he will be constantly meeting with occasions, or even long periods, when the bottom seems to drop out of his work.

The great teacher seems to have no method, and

All this is certainly true of Jesus' teaching. Instead of resorting to the scholastic and set methods of teachers of his day, he taught most informally. He seized the psychological moment, whenever it arrived, — often when he was standing or sitting in the midst of a group.

For example, his important instruction on the Mount is thus introduced: "When he had sat down, his disciples came up to him; and he began to teach them" (*Mt.* V, 1 f.). Again, with even less preamble, his teaching is thus recorded: "Jesus, answering them, said" (*Lk.* VI, 3). Once, when the crowds were great, "he got into a boat, and sat in it on the Sea" and taught the assembly on the shore (*Mk.* IV, 1). And in all his teaching Jesus never mentioned any definite theory of development that he was following. He seems to have used no studied plan and formulated no series of lessons, but his great success as a teacher was, nevertheless, in no small measure due to his effective method of presentation. He understood how to arouse the interest of all his hearers and cause them to think continuously without boring or tiring them. After this process of thinking was started, he skillfully impressed his most insistent thoughts upon them.

Jesus never mentioned any definite plan in teaching.

His Use of the Problem with the Disciples. — Like all great teachers, Jesus felt that real thinking begins with a problem. We never stop to think, until we are obliged to do so by some obstruction to mental activity. As long as our consciousness moves along smoothly from one thing to another, there is no demand for productive thinking. It is only when we run into some genuine difficulty that we begin to reflect. In this lies the significance of Aristotle's statement that "all knowledge starts in wonder," and of Henry Ward Beecher's advice to young preachers to "cultivate the surprise power." When the problem is once presented, the curiosity aroused, or a surprise developed, we are all eager to find

Thinking always begins with a problem,

a solution, gratify our inquisitive impulse, or seek for the sequel.

and, in order to instruct, Jesus took advantage of existing perplexities of his hearers, — first place in the Kingdom,

Throughout his teaching Jesus seems continually to have taken advantage of such a stimulus to secure the interest of his hearers. Often he utilized a perplexity that had long been troubling them. When the disciples, for example, mistaking the nature of the Kingdom, queried who of them would be the greatest there, Jesus seized the opportunity of teaching service as the real test (*Mk.* IX, 34 ff.; *Lk.* XXII, 24 ff.). Similarly, to Peter's inquiry as to how often he should forgive his friend, when wronged by him, Jesus developed the lesson of infinite patience by means of the story of the unforgiving servant (*Mt.* XVIII, 21 ff.). His method of teaching the disciples, as well as the rich young man, the

Immortal Life;

responsibilities of wealth, is even more skillful. The man, in genuine doubt, threw himself upon his knees before Jesus and asked what he must do to gain Immortal Life. The Master recalled to him the formal test of the commandments, and when he declared that he had always observed these, laid before him the more positive and difficult requirement of self-sacrifice. Then, turning to the disciples, he showed them the danger of being engrossed in worldly wealth, and, in response to their amazement and inquiries, he taught anew the great value of membership in the Kingdom (*Mk.* X, 17 ff.).

awakened queries, —

On the other hand, sometimes Jesus deliberately awakened the question in the minds of his disciples or others himself. "Simon, son of John, do you love me?" (*Jn.* XXI, 15) he asked Peter three times, and when that apostle was somewhat hurt and aroused by his

insistence, he revealed to him the full consequences of his discipleship. Sometimes the problem he raised is not directly expressed in the text, but, as in the case of the parable of The Sower, it is implied in the inquiry of the disciples as to why he spoke in parables and leads to Jesus' explanation of the metaphor (*Mt.* XIII, 4 ff.). The most striking illustration of his method, however, is found in his conversation with the woman of Samaria at the well (*Jn.* IV, 7 ff.). She is first surprised at finding that he, a Jew, would speak to a Samaritan. Next, her interest is aroused concerning the "living water" that will relieve her from thirst and toil, but still she does not grasp the situation. Then by a skillful question, followed by information concerning her private life, the heart of the woman is reached. The discovery of the character of the person to whom she is talking, is followed by another question and further instruction, and the way is paved for the revelation of himself to her as the Messiah.

consequences of discipleship,

meaning of The Sower,

"living water";

His Utilization of Hostile Inquiries. — Not infrequently, however, the most effective instruction was given by Jesus in his reply to some incisive inquiry of hostile critics. They had raised the question in the hope of making him trouble or impaling him upon the horns of a dilemma. In his various encounters with the Pharisees, Sadducees, Herodians, and scribes, not only was the animus of his opponents exposed and silenced (*Mt.* XXII, 46), but, as a result of the attention attracted, a favorable occasion for teaching some important lessons was afforded. The disregard of his disciples for formal observances and ceremonial, such as fasting or purifi-

cation (*Mk.* II, 18 ff. and VII, 2ff.), sometimes gave his enemies an opportunity to raise questions intended to discredit him, but Jesus refuted the implied criticisms and used the occasion for the teaching of much higher ideals. Often an attempt seems to have been made to show that his attitude toward the Sabbath was sacrilegious. The Pharisees asked why his disciples were allowed to pluck corn on the Sabbath (*Mk.* II, 23 ff.; *Mt.* XII, 1 ff.) or why he effected cures on the sacred day (*Mk.* III, 1 ff.; *Mt.* XII, 9 ff.; *Lk.* XIII, 10 ff.; XIV, 5 ff.), but in each instance their shaft was turned aside by his citing some analogous instance either from their ecclesiastical history or from everyday life, and then the true meaning of the Sabbath was expounded. Jesus substituted for the institutional conception its physical and moral value for the individual. Instead of a day of repression and bondage, with the sweeping ancient prohibitions, he made it God's good gift to man, a day of rest and growth, with a rich and positive significance.

or utilized questions of his critics, —

breaking the Sabbath,

More subtle was the logical puzzle that was propounded to Jesus by the Sadducees in the supposititious case of the woman who had married seven husbands (*Mk.* XII, 19 ff.). "At the resurrection whose wife will she be?" they inquired. They hoped thus to show the absurdity of a life beyond the grave, but the Master easily disposed of their contention by asserting a great spiritual truth and corroborating it from their own Scriptures. "Is not the reason of your mistake," answered Jesus, "your ignorance of the Scriptures and of the power of God? When men rise from the dead, there is no marrying or being married; but they are as angels in

the woman with seven husbands,

Heaven. As to the dead and the fact that they rise, have you never read in the Book of Moses, in the passage about the Bush, how God spake to him thus — 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not God of dead men, but of living. You are greatly mistaken."

But probably the most skillful use of material furnished by his enemies and the instance most often quoted, is found in the incident where the Pharisees tried to involve Jesus in a political dilemma (*Mk.* XII, 13 ff.; *Mt.* XXII, 15 ff.; *Lk.* XX, 20 f.). "Are we right in paying taxes to the Emperor or not?" they asked, expecting to put him in bad odor with the Herodians or the Roman government, according as he answered "yes" or "no." But, instead of giving a categorical reply, Jesus called for a silver coin and asked: "Whose head and title are these?" "The Emperor's," they said. "Then," Jesus replied, "pay to the Emperor what belongs to the Emperor, and to God what belongs to God." By this means he disowned any political partisanship and revealed the essentially spiritual nature of his mission. "And they wondered at him."

paying taxes to the Emperor.

His Profound Knowledge of Human Nature. — Thus Jesus constantly displayed consummate ability in utilizing a question to arouse interest, and in raising isolated questions and cases to the level of some great principle and making them the occasion for impressive declarations of profound religious truths. In all these cases, whether dealing with honest seekers after truth or mere controversialists that had to be silenced, the Master, after the fashion of every great teacher, showed a pro-

found knowledge of human nature. He saw into the hearts of all men with a keenness that has scarcely been equaled by the greatest educators of modern times — Pestalozzi, Thomas Arnold, Horace Mann — and the skillful dialectic, by which he developed the truth or error of the inmost thoughts of humanity, and showed them to be but one phase of the entire truth, was worthy of his famous pagan forerunner, Socrates. This insight into the mental constitution and motives of men was repeatedly revealed both in defining the problem and assisting the questioner to solve it through the apparent medium of his past experience and history. Discovering the soul experiences of each person with whom he came in contact, he led them out into an harmonious development, and thereby produced a unity of personality and a realization of the ideal society.

Jesus' understanding of men's motives,

Jesus' remarkable intuition and knowledge of mental processes is repeatedly indicated in the introduction to his various sayings. In the gospels we frequently read such phrases: "Knowing their thoughts, Jesus exclaimed" (*Mt.* IX, 4); "Jesus, however, was aware of what was passing in their minds, and said to them" (*Mt.* XII, 25); "Jesus, however, knew what was in their minds, and said" (*Lk.* VI, 8); "Jesus, knowing of the discussion that was occupying their thoughts, took hold of a little child, and placed it beside him, and then said to them" (*Lk.* IX, 47); "When Jesus became aware of the way in which they were debating" (*Lk.* V, 22); "Knowing their hyprocrisy, Jesus said to them" (*Mk.* XII, 15); "Jesus knew from the first who they were that did not believe in him and who it was that would betray him; and he

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The Adaptation of His Method to the Individual Cases. — Thus, reading the thoughts and feelings of all with whom he came in contact, Jesus adapted his stimulus to the needs of each particular individual. The questions he asked and the material he presented varied in keeping with the age, race, affiliation, temperament, and experience of the person he was addressing. To a great extent he determined the methods he used by their mental dispositions, — whether they were ready hearers, bearing even as close a relationship as the disciples, or were captious and controversial, actually hostile, or merely indifferent. But while much of his teaching was adapted to their general attitude, there were many other factors to be considered in each case and an infinite variety of treatment was required. Consequently, his range of topics seems to have been almost unlimited. He appealed to the book of Nature, quite as much as to the book of the Law; to persons and things, as well as to books. He referred to the present and past, the near and remote, the concrete and abstract.

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The illustrations that Jesus used impressed his hearers through their simplicity, directness, and familiarity, and greatly illumined and focused his thought. He made numerous applications of everyday matters and incidents, and utilized current activities, social and industrial, as material for his illustrations. The metaphors

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based upon organic life that were employed in his "bread of life" (*Jn.* VI, 35), "true vine and the branches" (*Jn.* XV, 1), "salt of the earth" (*Mt.* V, 13), "light of the world" (*Mt.* V, 14), and similar expressions must have made a universal appeal. Likewise, his allusions to social customs of the times, such as the arrangement of the seating at a feast or wedding according to social status, to make humility concrete (*Lk.* XIV, 7 ff.), the necessity for dress suitable to the occasion, to teach spiritual fitness (*Mt.* XXII, 11 ff.), and the invitations given to those who could reciprocate, as a contrast to the motive of unselfish kindness (*Lk.* XIV, 12 ff.), were within the experience of every one. Similarly effective were his figurative references to industrial life, such as the sower or spreading the truth (*Mt.* XIII, 4 ff.), the tares or opposition that the truth was bound to meet (*Mt.* XIII, 25 ff.), the mustard seed or remarkable spread of truth (*Mt.* XIII, 32), and the leaven or natural development of truth (*Mt.* XIII, 33). The people of Jesus' day would, too, have instantly recognized the significance of the discovery of a buried treasure by a farmer (*Mt.* XIII, 44), the securing of pearls by deep-sea diving (*Mt.* XIII, 45 f.), the separation of fish taken in a net (*Mt.* XIII, 47 ff.), the thief and the shepherd (*Jn.* X, 1 ff.), the especial need of the sick for a doctor (*Mt.* IX, 12), and the corner stone of a foundation (*Lk.* XX, 17).

Sometimes, however, he recognized that his hearers were so limited spiritually that it would be impossible for them to grasp his meaning. For example, it is recorded that "Jesus used to speak to the people of his

message, as far as they were able to receive it" (*Mk.* IV, 33). He himself said: "It is not every one who can accept this teaching, but only those who have been enabled to do so. . . . Let him accept who can" (*Mt.* XIX, 11 f.). Again, according to the Fourth Gospel, he declared: "I have still much to say to you, but you cannot bear it now" (*Jn.* XVI, 12). At times the limitation would appear to be emotional, and Jesus seems to feel that his teachings could not be received because of the moral disposition of certain hearers. John depicts him as saying: "My teaching is not my own; it is his who sent me. If any one is willing to do God's will, he will find out whether my teaching is from God" (*Jn.* VII, 17). But whenever he was obliged to withhold his teachings, because those about him were unprepared or unworthy to receive them, he strove by careful selection and repetition of material, and choice of methods and illustrations, to build up an understanding and interest in them. This is especially seen in the case of his slow-minded disciples, who could not understand how his teachings differed from certain current Messianic conceptions.

and the necessity for sometimes deferring his teaching.

His Recognition of "Apperception." — Thus throughout his teaching Jesus recognized that every new idea or group of ideas can be grasped only through those already in consciousness. The method of teaching based upon this has been utilized by every successful educator. Even the "natural-born" teacher, who prides himself upon being enslaved to no patent method, relies for his results largely upon an appeal, conscious or unconscious, to the pupil's previous experience. The

Jesus utilized the principle of "apperception"

principle underlying this method was called "apperception," by the great philosopher, Herbart. The first step in the Herbartian method of instruction, "preparation," depends upon it, and it forms the central doctrine of his entire educational system. There is, however, nothing new in the principle, and, although the activity side has come to be emphasized by the term, "association" or "assimilation" would have expressed the idea quite as well. In accordance with this doctrine, the teacher can hope to secure interest and the attention of the pupil to any new idea or set of ideas and have him retain it, only through making use of his body of related knowledge. Hence, in his teaching, Jesus is always concerned in presenting new material in such a way that it can be "apperceived" or incorporated with the old. In each case, however, he seems to feel that this appeal to similar ideas in the pupil, as we have seen (pp. 51 f.), can be effected only by means of a problem, which is a necessity that Herbartianism has failed to recognize.

Most of those among whom Jesus taught were Jews, and, being of the same origin, he was able to understand the content of their "apperception mass." He was acquainted with the workings of their mind, their national religion, sects, and factions, the character of their teaching, their political ambitions, and other traditions, and was able to use this knowledge effectively in his instruction. He did not repudiate the Judaistic laws, customs, and beliefs, but developed the spiritual truth in them and insisted upon their inner meaning. He generally based his teachings upon the Hebrew

by reinterpreting the Hebrew Scriptures, —

Scriptures and illustrated and reënforced his truths by an appeal to their authority, but he allied himself with the moral interpretation of the prophets, rather than with the legalistic tendencies of the scribes. He treated the Hebrew writings not as a body of rules, but as a revelation of God's purpose, and stressed their essence more than their form. He strove to remove the external element and reveal the underlying truth.

Sabbath observance.

One of the best examples of this new emphasis upon old material is found in the case of Sabbath observance, already mentioned (p. 54). This "day of rest" was strictly construed under the old Law (see *Ex.* XX, 8 ff.; XXIII, 12; XXXI, 12 ff.; XXXIV, 21; XXXV, 1 ff.; *Deut.* V, 12 ff.), and was later elaborated by the scribes, but Jesus allowed his disciples to pluck corn on that day (*Mk.* II, 23 ff.; *Mt.* XII, 1 ff.), and defended his action by appealing to ecclesiastical precedent. He then added his own principle that the Sabbath is not an end in itself, but a means to an end, — man's real interest and needs. Jesus' attitude toward sacrifice, the central feature of the Jewish ceremonial, was similar. He attended the feasts of the Passover and the Tabernacles, and other festivals where sacrifices were offered (*Mk.* XXII, 7 ff.; *Jn.* IV, 45; V, 1; VI, 4; VII, 2 ff.; XI, 55 f.; XIII, 29), but while he recognized the customs, he sought through them to lead his hearers to a love of God and mercy toward their fellows. "To love God," he declared, "with all one's heart, and with all one's understanding, and with all one's strength, and to love one's neighbor as one loves oneself is far beyond all burnt-offerings and sacrifices" (*Mk.* XII,

sacrifices,

33). In the Sermon on the Mount he enjoined his followers to be reconciled to any of their fellows they had wronged before performing the sacrifices (*Mt.* V, 23 f.). Later, he twice recalled God's preference for mercy to sacrifice (*Mt.* IX, 13; XII, 7). Again, in regard to fasting, which was considered such a mark of piety among the Jews (*Lk.* XVIII, 12), Jesus did not issue a prohibition, but he brought out the inner meaning of real contrition by requesting: "When one of you fasts, let him not be seen by men, but by his Father who dwells in secret" (*Mt.* VI, 18). The Jewish law of "clean and unclean" he likewise explained as applicable only in a moral and religious sense by saying: "It is what comes out from a man that defiles him, for it is within, out of the hearts of men, that there come evil thoughts" (*Mk.* VII, 20 f.).

"clean and unclean,"

This tendency of Jesus to build the new upon the old by bringing out its spiritual significance is seen in his method of dealing with the moral commands of Judaism, as well as with its observances. Here he frequently contrasted his own interpretation of the spirit of a commandment with the old literal form. Thus, while the traditional law read, "Thou shalt not commit murder," and "Whoever commits murder shall be liable to answer for it to the (local) court," he maintained that the fault lies in the moral condition that may lead to murder, and declared (*Mt.* V, 22) that "any one who cherishes anger against his brother shall be liable to answer for it to the Messianic court." His attitude toward the prohibition of adultery was similar, for he held that "any one who looks at a woman with an im-

murder,

adultery,

pure intention has already committed adultery with her in his heart" (*Mt.* V, 28). Again, he stated that not only must one not break his oath, but he must keep his word and hold it sacred and inviolate without swearing to it (*Mt.* V, 33). He further maintained that the old exaction of "an eye for an eye and a tooth for a tooth" should yield to the principle of patient endurance (*Mt.* V, 38). More characteristic than all was his universalizing the sphere of kindliness, and extending the command of love to enemies as well as neighbors (*Mt.* V, 43 ff.).

and vengeance,

His Principle of "Fulfillment." — This use of "apperception," or the formation of "a bond between the new and the old," as it is generally described in modern pedagogy, was referred to by Jesus in his principle of "fulfillment" or completion. As an introduction to the instances just quoted, Matthew (V, 17) records him as saying: "Do not think that I have come to do away with the Law or the Prophets; I have not come to do away with them, but to complete them." In some cases, however, Jesus frankly treated the traditional practice as preparatory and partial, suitable legislation for the times, but, with the advance of civilization, somewhat subject to revision. This is indicated especially in his reply to the question concerning divorce (*Mk.* X, 2 ff.). "It was owing to your hardness of heart," said Jesus, "that Moses gave you this direction." Then he cited an earlier law and added: "What God himself has yoked together, man must not separate." Such an attitude appears to be largely true, too, of his displacement of "an eye for an eye," "hating one's ene-

although sometimes he treated the traditional practice as preparatory,

mies," and other modifications of the old law mentioned above.

This enrichment, and at times even modification, of the traditional Law is a distinctive feature of Jesus' method. While he based much of his teaching upon the current principles, he was never satisfied merely with the authority of the past. With him the new was of even more importance than the old. He emphasized the inner meaning of the observances and commands of Judaism, and insisted upon a more complete revelation of the love of God. All six passages dealing with his "fulfillment" of the Jewish Law, are introduced with the words: "You have heard that it was said, but I say to you" (*Mt.* V, 21 f.; 27 f.; 31 f.; 33 f.; 38 f.; 43 f.).

and, unlike the scribes,

Therein his teaching differed radically from that of the scribes, who made legalistic renderings after much study of the Law and the body of tradition. They quoted, inferred, and gave allegorical interpretations of a mooted passage, quibbling over external matters, like the breadth of phylacteries, the ceremonial washing of cups, jugs, and copper pans, and the tithing of mint, anise, and cumin, but lacked in spontaneity, freshness, vigor, and originality. Their adherence to precedent and authority was slavish. In contrast to this, Jesus seems not so much to borrow and make inferences from the traditional Law as to speak from conviction or an intuition of the truth. In his teaching, there is no delay or hesitation, no feeble reasoning and cautious deduction, but a flashing of conviction. He seems to assume that the truths he uttered were truths of man's own nature and were not to be made more evident by argument.

He speaks with a finality that has made his principles seem inevitable to the human conscience of every age and under all circumstances; they contain a certain urgency that renders them impressive and solemn. Hence we are not surprised to learn that in the synagogue at Capernaum, "the people were amazed at his teaching, for he taught them like one who had authority, and not like the Teachers of the Law" (*Mk.* I, 22).

taught with an authority of his own.

His Use of Epigrams and Aphorisms. — Looking to the external form in which Jesus clothed his teachings, it has been easy to see that he largely used epigrammatic and aphoristic expressions. He uttered sententious maxims, gnomes, or proverbs, and his language was often paradoxical and hyperbolical. These types of expression, which were characteristic of the Orient in general and of the Jews in particular, are especially adapted to ethical and religious teaching. Jesus used them with complete mastery and great efficiency. Numerous sayings of this sort will at once occur to any student of the gospels. Such, for example, were the numerous suggestions he made through a contrast of the higher and lower meaning of terms, such as: "Whoever wishes to save his life, will lose it, and whoever, for my sake and for the sake of the Good News, will lose his life, shall save it" (*Mk.* VIII, 35); "many who are first now will then be last, and the last will be first" (*Mk.* X, 31; *Mt.* XX, 16); "many are called, but few chosen" (*Mt.* XXII, 14); and "every one who exalts himself will be humbled, and he who humbles himself will be exalted" (*Lk.* XIV, 11).

The external forms of Jesus' teaching were always proverbial and figurative,

A somewhat different, but equally attractive, type

of expression is that furnished by the metaphorical allusions of Jesus to everyday life. This would include a number of aphorisms found in Mark, among which may be cited: "It is not those who are in health that need a doctor, but those who are ill. I did not come to call the religious, but the outcast" (II, 17). "No man ever sews a piece of unshrunk cloth on an old garment; if he does, the patch tears away from it — the new from the old — and a worse rent is made. And no man ever puts new wine into old wineskins; if he does, the wine will burst the skins, and both the wine and the skins are lost" (II, 21 f.). "When a kingdom is divided against itself, it cannot last; and when a household is divided against itself, it will not be able to last" (III, 24).

but at first he did not adopt the parable.

This figurative and epigrammatic type of speech appears everywhere throughout the teaching of Jesus, but the statement in the form of a story or parable, which is so characteristic of him, was not used at first. Early in his ministry he proclaimed the great facts of the gospel — the forgiveness of sins, the Kingdom of God, the call to discipleship and sonship — to large crowds, and made his declarations in direct terms. But the results of his first preaching tours were most discouraging. There was an almost total want of response from the masses of the people, and even those nearest to Jesus failed to understand, while the opposition of the Pharisees became increasingly bitter. Consequently, he felt more and more impelled to narrow the persons addressed to the disciples and to adopt a more effective method of teaching than that of direct and immediate statement. This concentration of his audience did not

imply that he was any less interested in all mankind, but the step was taken in the hope of securing a nucleus for his message by the intensive culture of a few devoted followers. He felt that a special training was needed to elucidate thoughts that were so far in advance of the times.

His Adoption and Mastery of the Parable. — The method chosen for communicating this training was that of the parable. This form of teaching was in common use among the Jews, but it was mastered by Jesus to such an extent as to make it peculiarly his own. While its material is not necessarily historic or real, but is often fictitious and invented, it is always harmonious with nature and life, and at least within the bounds of probability. A parable does, moreover, distinguish between its essence or underlying spiritual truth and the mere form of its story, as a myth, which identifies the truth with its own creations, does not. It differs from a fable in being more serious and dignified, and in its adaptation to moral and religious instruction. A parable cannot, on the other hand, be interpreted entirely as an allegory, with each character and incident treated as a special symbol. The attempt of some literalists to do this has been productive of most fanciful results. Each parable is intended to teach one single truth, and the point may rest in the entire picture or in some single aspect, and it is not essential to offer any explanation of the rest. The parables would be ruined, if forced to "go on all fours."

The parables of Jesus do not relate real events, but are in harmony with life,

The parable was used by Jesus as the most convenient instrument at hand for conveying to a few the secret of his Messiahship, without disclosing it to the many. The

imminence of the Kingdom and its small and obscure beginnings, as contrasted with its ultimate and certain triumph, are all readily portrayed through the parabolic medium. Their form was such as to attract attention, cause reflection, and impress the memory of the hearer. The radical teachings of the Master could not be grasped superficially or hastily, and the picturesqueness of the parable was adapted to holding the truth in men's minds until they grew to the point of understanding it. And it not only preserved the revelation for those not yet prepared to receive it and kept them from closing their minds to it, as a direct presentation could not have done, but through its attractiveness it gave permanence and currency to the teachings contained therein. Hence it is recorded that "the mass of people listened to Jesus with delight" (*Mk.* XII, 37), and "were filled with amazement at his teaching" (*Mt.* VII, 28), and that the officers who were sent to arrest him declared: "No man ever spoke as he speaks!" (*Jn.* VII, 46).

and are calculated to attract attention and impress the memory.

The recorded parables of Jesus begin with that of The Sower (*Mk.* IV, 3 ff.; *Mt.* XIII, 3 ff.; *Lk.* VIII, 5 ff.), which he spoke to the great multitude by the sea and afterward interpreted for his closest followers. This method of teaching proved most successful, and we are told: "with many such parables Jesus used to speak to the people of his Message as far as they were able to receive it; and to them he never used to speak except in parables; but in private to his own disciples he explained everything" (*Mk.* IV, 33 f.). There are some thirty of these parable stories recorded in the gospels.[1] They

They begin with The Sower and are thirty in number;

[1] There are at least forty, if we count such "parable germs"

hold up in various and striking lights one central idea. In a dozen of them the Kingdom of God is directly compared to something to indicate its coming expansibility and universality, but often the parable deals more indirectly with the membership of the Kingdom, as in the case of the seed of the sower already mentioned, the sons asked to labor in the vineyard (*Mt.* XXI, 28 ff.), or the returning prodigal (*Lk.* XV, 12 ff.). They often occur in pairs, or even in clusters, in order to teach two or more closely related aspects of the same general truth, or simply to reënforce each other. Thus Mark (IV, 26 ff.) has in juxtaposition the Kingdom of God likened to the natural growth of a seed and to the expansion of a grain of mustard seed, while Matthew (XIII, 24 ff.) enlarges the comparison so as to embrace the parables of The Tares, The Mustard Seed, and The Leaven. Similarly, we have in Luke (XV, 4 ff.) the group of parables of The Lost Sheep, The Lost Coin, and The Lost Son.

they represent one central thought in various lights, and

often occur in pairs or clusters.

His Use of the Allegory in the Fourth Gospel. — The Fourth Gospel introduces a variation in the method of Jesus' teaching. This is the allegory, which differs from the parable in absolutely identifying the symbol with the thing symbolized and containing a more extended discussion. Possibly the best illustration of it is found in the lengthy description of Jesus both as the Good Shepherd and as the Door of the Sheepfold in the tenth chap-

In John, Jesus uses the allegory, which is a variant of the parable,

as the "new cloth on an old garment," the "new wine in old bottles," and the "candle under a bushel," which were in some instances spoken before Jesus' real use of parable stories began. Of the forty, thirty are recorded in one gospel only, three in two gospels, and seven in all three synoptics.

ter of John. In this occur a number of beautiful and familiar passages, such as: "Whoever does not go into the sheepfold through the door, but climbs up at some other place, that man is a thief and a robber; but the man who goes in through the door is shepherd to the sheep . . . I am the Door for the sheep. All who came before me were thieves and robbers; but the sheep did not listen to them. . . . The thief comes only to steal, to kill, and to destroy; I have come that they may have Life, and may have it in greater fullness. I am the Good Shepherd. The Good Shepherd lays down his life for the sheep." The allegorical discussions occur only in John, and there is some doubt as to whether this extended form of teaching was actually employed by Jesus, or is due to the peculiar nature of a comparatively late gospel (see p. 21). It may, however, have occasionally formed part of Jesus' method. While not as crisp and succinct as the parable, it may well have proved effective for much the same reasons.

and has a certain effectiveness.

The Accompaniment of Outward Action.— Jesus often accompanied his teaching with a demonstration through outward action. In fact, this may be considered one form of his method. An example of this procedure is seen in the way he "took a little child and placed it in the middle of the disciples." Then, "folding it in his arms," he emphasized the necessity of childlikeness in those who would be members of his Kingdom (*Mk.* IX, 36 f.). In like fashion, an object lesson in humility was given his disciples by washing their feet (*Jn.* XIII, 4 ff.). Such illustrations of their teaching through gestures and external acts of necessity form part of the method of all successful teaching.

Jesus often emphasized his teaching by appropriate action.

Summary. — In his teaching Jesus was informal, and, like all great teachers, seemed to be using no set method. He realized, however, the need of raising a problem, and he often utilized a perplexity of long standing, awakened a query himself, or seized upon some hostile inquiry. He was enabled to do this through his profound knowledge of human nature, as witnessed by the introductions to various sayings of his in the gospels. He adapted his stimulus to each individual and employed a wide range of topics, but sometimes had to defer his teaching, because of the mental or moral limitations of his hearers. Hence he recognized the importance of the principle afterward called "apperception" by Herbart. He especially understood the traditions of the Jews, who composed most of his hearers, and often based his teachings upon the Hebrew Scriptures, but stressed their inner meaning and somewhat modified them. In this respect the cautious legalism of the scribes was in marked contrast with Jesus' spontaneity and intuition, and "he taught like one having authority." Jesus always clothed his teachings in epigrams and aphorisms, but he did not at first use "parables," which later became so characteristic of him. While parables do not necessarily relate real events, they are in harmony with life, and are calculated to attract attention and impress the memory. This method of teaching proved most successful. There are some thirty parables, and they hold up one central idea in various lights, and often occur in pairs or clusters. John records Jesus as using the allegory, which is a variant of the parable. Jesus also emphasized his teachings by the method of external acts.

SUPPLEMENTARY READING

GLOVER, T. R. *The Jesus of History.* Chapters III and IV.

HINSDALE, B. A. *Jesus as a Teacher.* Chapters X–XVII, and XX.

KENT, C. F. *The Social Teachings of the Prophets and Jesus.* Chapter XVII.

PENNIMAN, JOSIAH H. *A Book about the English Bible.* Chapter XII.

RALL, H. F. *New Testament History.* Chapter IX.

RHEES, RUSH. *The Life of Jesus of Nazareth.* Part II, Chapters III and IV.

STEVENS, G. B. *The Teaching of Jesus.* Chapters III and IV.

TIPSWORD, H. M. *Pedagogics of Jesus.* Part II.

WAYLAND, J. W. *Christ as a Teacher.*

CHAPTER IV

JESUS' IDEA OF GOD

The Concept of God as the Test of a Man's Character. — The teaching of Jesus is essentially religious. His conception of God is typical of the entire content of his instruction. His simple but lofty vision of the Divine and of the "one increasing purpose which through the ages runs" is a leading feature in distinguishing the teaching of Jesus from that of all others.

This conception reveals to us his own nature, for a person's character can be known from that of the God he worships. While Robert G. Ingersoll would hardly be taken as an authority on theology, he cleverly hints at this truth in his parody upon the Scottish bard, — "An honest God's the noblest work of man." Similarly, the ideals of any nation or race and the stage of its advancement appear in its concept of God. Realizing that, more than half a millennium before the advent of Christ, the Greek philosopher, Xenophanes, satirically declared:

The character of a person or nation appears in their conception of God.

"Men ever suppose that the gods have a body and voice and wear clothing like their own. . . . Hence the gods of the Ethiopians are swarthy and snub-nosed, and the gods of the Thracians are fair-haired and blue-eyed. . . . Similarly, Homer and Hesiod attributed to the gods all that is disreputable and blameworthy among men . . .

theft, adultery, deception, and other lawless deeds. . . . So if cattle and horses had hands with which to depict and produce works of art, they would describe the gods and make their bodies according to their own shape . . . horses like horses, and cattle like cattle."

Jesus' Idea of God as Father. — Many centuries, then, must have elapsed before the human race, in its efforts to form an idea of the Divine, arose from animism, totemism, ancestor worship, and polytheism, through the intervening stage of henotheism, to the higher reaches of monotheism.[1] Every step of this progress is well illustrated in the long history of the Hebrews, with their development from the tribal and anthropomorphic gods of pre-Mosaic days to the monistic, spiritual, and ubiquitous concepts of Jahweh formed by the prophets. And all the higher attributes of the godhead — universality, majesty, wisdom, power — that had been gradually evolved in this course of Jewish religious development, seem to have been assumed as part of his spiritual heritage by Jesus. In addition to these, however, he produced the greatest transformation in the concept of the Deity by emphasizing his close relationship to men as their "father." The Old Testament had occasionally referred to Jahweh as "father," but this relation was

Jesus added to the Jewish development the concept of God as Father.

[1] Even to-day many well meaning and presumably intelligent people, who suppose themselves to be monotheists, are at best groping in the twilight of "henotheism." They hold to a species of modernized pantheon, recognizing good and bad angels, personal devils, and pluralistic views of the Trinity, which imply a variety of demoted deities or demigods, and they have never fully emerged into the daylight of monotheism.

generally expressed in the case of Israel alone (*Ex.* IV, 22; *Deut.* XIV, 1; *Hos.* XI, 1; *Jer.* III, 4), or of its theocratic king (II *Sam'l* VII, 14; *Ps.* LXXXIX, 26), or important magistrates (*Ps.* LXXXII, 6). It usually implied a special mark of divine favor for a chosen people or persons. Jesus, on the other hand, seems never to have thought of this kinship as limited to any race or people, but he extended it to all mankind, and made it the central and supreme idea of his teaching. Without in the least weakening the awe and reverence that had come to be associated with Jahweh as Creator, Protector, and Ruler by this suggestion of fatherhood, the idea of God was shot through and through with new meaning, and each existing epithet or title of dignity for the Deity, such as "Most High" (*Mk.* V, 7), "Blessed" (*Mk.* XIV, 61), or Power" (*Mk.* XIV, 62), when he uttered it, took on an increased significance. Man's reverence for God and his dependence upon him existed no longer because he was the "servant" of God, but because he was his child. Jesus described God as "father," because this term seemed best to indicate the intimacy of relationship as companion or friend.

The conception of fatherhood differed greatly from that of lawgiver.

And it can readily be seen how different is this conception of fatherhood from the idea of God as a lawgiver that was current at the time with the Pharisees and others. From Jesus' point of view, righteousness consisted not in obedience to a fixed set of laws or a definite ceremonial handed down from ancient days, but in loyalty to a beloved father and sympathetic companionship with him. Men are the children of God, not because he is their Creator and Ruler, but because they

are related to him by bonds of sympathy and dependence. Friendship with God, Jesus taught, is not obtained by the study of ritual or devotion to Temple worship, but by working to accomplish the divine purpose in the world and in the development of the race.

The Attributes of Fatherhood. — What, then, are the moral attributes that Jesus associates with God as Father and that may be emulated by mankind as his sons? Foremost among the characteristics of a wise and loving father, constantly attributed to God by Jesus, is that of protecting care. Any one who has known the affectionate protection of a father, or who has been stirred by the emotional promptings of paternal anxiety and vigilance, can understand the significance of this characterization. Matthew repeatedly cites the Father's solicitude as the sure ground for a belief in the divine Providence, and makes it a leading thought in the Sermon on the Mount. Continual begging from the Father is foolish, he holds, "for God, your Father, knows what you need before you ask him" (VI, 8). Likewise he says: "Do not then ask anxiously 'What can we get to eat?' or 'What can we get to drink?' or 'What can we get to wear?' All these are the things for which the nations are seeking, and your heavenly Father knows that you need them all" (VI, 31 f.). Another admonition of Jesus to the same effect was given earlier in the chapter (VI, 25 f.), together with the familiar proof of God's thoughtful provision for mankind: "Look at the wild birds . . . they neither sow, nor reap, nor gather into barns; and yet your heavenly Father feeds them. . . . Study the wild lilies and how they grow. They neither toil nor spin;

Protecting care, as the characteristic of fatherhood,

yet I tell you that even Solomon in all his splendor was not robed like one of these." The comparison of God's evident care for the birds is even more effectively given later (X, 29 ff.) in the rhetorical question: "Are not two sparrows sold for a halfpenny? Yet not one of them will fall to the ground without your Father's knowledge. While, as for you, the very hairs of your head are all numbered. Do not, therefore, be afraid; you are of more value than many sparrows." Luke (XII, 22 ff.) has absorbed the Sayings of Jesus (see pp. 9 f.) in much the same form, although the illustrative birds are ravens, not sparrows, when they are declared neither to sow nor reap (XII, 24), and the selling price becomes slightly more of a bargain in an earlier passage, where sparrows are mentioned (XII, 6).

But these evidences of God's paternal regard for our physical comfort are cited by Matthew simply as argument for the preëminent value of spiritual sustenance, and as a caution against undue worry in material matters, which are of so much less importance, for he continues: "But first seek his Kingdom and the righteousness he requires, and then all these things shall be added for you. Therefore do not be anxious about to-morrow, for to-morrow will bring its own anxieties. Every day has trouble enough of its own" (VI, 33 ff.). This advice is not intended in any way to encourage heedlessness, lethargy, or fatalism. His Father's interest in his welfare furnishes a reason to no man why he should fail to use the ordinary means of making a livelihood, or take the precautions necessary to insure his personal safety. That the Synoptists (see p. 9) did not hold this to be

but not intended to encourage heedlessness or fatalism.

the meaning of Jesus, is shown by their account of his resistance to the temptation to rely upon his Father to make bread from the stones, or to save him from death, if he were to throw himself from the pinnacle of the Temple (*Mt.* IV, 1 ff.; *Mk.* I, 12 ff.; *Lk.* IV, 1 ff.).

Pity and forgiveness, as characteristics of the Father, should be adopted by his children.

Other patent attributes of the divine fatherhood are pity and forgiveness. These qualities follow almost as a corollary from the proposition of watchful care. Even the Old Testament (*Ps.* CIII, 13) distinguishes pity as an attribute of paternity in the expression: "Like as a father pitieth his children, so Jehovah pitieth them that fear him." And Jesus throughout the synoptic gospels not only stresses these characteristics of the Father, but insists that they become an example for all his children. In Luke (VI, 36) it is taught: "Learn to be merciful — even as your Father is merciful." So the disciples are to pardon, as well as to be pardoned. The model prayer suggests the petition: "Forgive us our debts, as we have also forgiven our debtors" (*Mt.* VI, 12, *cf. Lk.* XI, 4). And as an explanation, Jesus adds: "For if ye forgive others their offenses, your heavenly Father will forgive you also; but if you do not forgive others their offenses, not even your Father will forgive your offenses" (*Mt.* VI, 14 f.). Likewise Jesus insists upon forgiveness as antecedent to prayer: "Whenever you stand up to pray, forgive any grievance you have against any one, that your Father who is in Heaven also may forgive your offenses" (*Mk.* XI, 25). And he even declares specifically: "Therefore, when presenting your gift at the altar, if even there you remember that your brother has some grievance

against you, leave your gift there, before the altar, go and be reconciled to your brother first, then come and present your gift" (*Mt.* V, 23 f.). And he makes more explicit the principle underlying forgiveness by recounting Jesus' parable of the unmerciful servant. Here (*Mt.* XVIII, 23 ff.) the servant, who had been forgiven a large debt by his master, was most ruthless in his treatment of a fellow servant, who vainly besought patience in the case of a small amount, and when the master heard this, he "handed him over to the gaolers, until he should pay the whole of his debt. So also, will my heavenly Father do to you, unless each one of you forgives his brother from his heart." This, it will be recalled, was the parable used as an illustrative basis for Jesus' reply to Peter that he should forgive not "seven times, but seventy times seven" (*Mt.* XVIII, 21 f.).

Sonship Attained by Adopting the Ethical Attributes of God. — But it may still be asked, did Jesus mean to imply that God was to be regarded as the "father" of all men? Was sonship to be extended to those who rejected him and his characteristics, or to be limited to the faithful? Clearly in the sense of creatorship God is the father of all men, and Jesus makes it equally apparent that they are all made in his spiritual image, and may, if they will, aspire to the moral attributes desired by him. By virtue of their very humanity, they possess an ineradicable likeness to God, and with the spark of the Divine within, they are ever capable of rising to the greatest nobility in the way of self-sacrifice and devotion. Sonship rests in their own efforts. All men possess God's characteristics poten-

All men are potentially sons of God,

tially and he is at least ideally the Father of them all. Some realize the ideal very imperfectly, and some may even by their own will repudiate the filial relation, but the potentiality to some extent remains. Even the unfilial conduct of the Prodigal Son could not destroy the paternal relation and characteristics (*Lk.* XV, 21 ff.). And throughout the Sermon on the Mount it is evident that God's love and forgiveness are regarded as universal, and that the door is never closed to the wanderer. Here it is that Jesus maintains: "You, then, must become perfect (*i.e.*, complete and not partial in love), as your heavenly Father is perfect" (*Mt.* V, 48).

Yet it must be noted that, while God is represented as remaining the loving Father of humanity, ever ready to forgive, sonship is held to consist in becoming the moral counterpart of God, and they are more truly the sons of God who live the life of close fellowship with him. Through striving after noble ends and consciously strengthening their determination by prayer, such men may be said to develop a more intimate and responsive relationship to God. They become molded into a new character and obtain a more complete likeness through personal contact. The mutual love and the similarity of nature thus engendered render the human analogy taken from fatherhood more appropriate in their case. They are, so to speak, more intensively the sons of God.

but there are wide differences in their realization of sonship.

Thus, while God's love and forgiveness for the entire race never cease, and Jesus maintains that the divine paternity exists for all, there are widely differing degrees of filial love and obedience, and some men may be con-

sidered more nearly members of a divine family. "To all who did receive him," declares John (I, 12), "he gave power to become children of God." Hence Jesus, while never denying the universality of Fatherhood, reserves the dignity of sonship for those who have entered the kingdom, and have, in John's (III, 3) phraseology, been "reborn." So real and important is this metaphorical and spiritual kinship that at times he holds that it must even supersede that of one's own blood and family relations. He even bade one of the disciples who wished first to bury his father: "Follow me and leave the dead to bury their dead" (*Mt.* VIII, 22; *Mk.* IX, 60). In his own case, too, when told that his mother and brethren were waiting to speak to him, Jesus declined to go, and, "stretching out his hand toward his disciples, he said: 'Here are my mother and my brothers'" (*Mt.* XII, 49 f. *Cf. Mk.* III, 34 ff.; *Lk.* VIII, 20 f.).

This last passage seems also to indicate the main ground upon which Jesus held himself to be the son of God, — ethical like-mindedness. That view he proceeds to substantiate by saying: "For any one who does the will of my Father who is in heaven is my brother and sister and mother." That is to say, the test of sonship or membership in the divine family is found in the endeavor to follow the requirements of God. And Jesus makes his own claim to sonship analogous with that of all faithful followers of God. This is quite a different interpretation of the meaning of "the Son of God" from that rather official and material use of the term which had grown up in connection with some of the Jewish

Jesus is also the son of God, because of ethical likeness, —

a very different view from that of the official Jewish Messiah.

views of the expected Messiah. The sonship claimed by Jesus was, however, frequently understood in that miraculous and primitive sense. Illustrations of this are found in the challenge to show himself really the Son of God by turning stones into bread or by casting himself from the pinnacle of the Temple (*Mt.* IV, 3 ff.; *Lk.* IV, 3 ff.), and in the taunting request to demonstrate his sonship by coming down from the cross (*Mt.* XXVII, 40 ff.; *Lk.* XXIII, 35 ff.). A similar conventional interpretation of the Messiahship as consisting simply in the performance of wonders is found in the well-known incident: "Now John had heard in prison what the Christ was doing, and he sent a message by his disciples and asked — 'Are you The Coming One, or are we to look for some one else?'" (*Mt.* XI, 2).

The Sonship of Jesus Himself. — But Jesus often spoke and acted about his sonship as if it were something unique, although he seems not to have adhered to any merely material view of this relation. Constantly during his ministry he indicated his certainty that he held a peculiar relationship to God, but this attitude is always susceptible of meaning moral kinship and sympathy.

The moral kinship of Jesus was unique,

According to Matthew (XI, 27), Jesus declared: "Everything has been committed to me by my Father; nor does any one fully know the Son, except the Father, or fully know the Father, except the Son, and those to whom the Son may choose to reveal Him." In John this ethical similarity is even more emphasized, for Jesus maintained: "He who has seen me has seen the Father. . . . Believe me when I say that I am in union with the Father and the Father with me" (XIV, 9 ff.).

Other allusions, while more subtle, are no less clear. Undoubtedly Jesus himself is intended to be understood as the "beloved son" sent by the owner of the vineyard to represent him (*Mt.* XXI, 37 ff.; *Mk.* XII, 6 ff.;*Lk.* XX, 13 ff.). He is likewise indicated in the parable of the "king who made a marriage feast for his son," and had such poor success in securing the guests (*Mt.* XXII, 2 ff.).

although it was spiritual, — not physical;

Thus in every reference the sonship seems to be spiritual. A personal identification of himself with God is probably not implied even in John's description of the intimacy of the relation by figurative expressions drawn from the physical side of human life, such as "the Only Son sent from the Father" (I, 14 and 18. *Cf.* III, 16 and 18). In his interpretation of sonship Jesus transcends the current material and restricted view. He never makes this his prime idea, but clearly indicates that he is the son of God because he reveals the Father in his own life, and because, in his new interpretation of the ideals of God and in the salvation of men from their lower selves, he stands alone.

and this is recognized by Jesus, with humility.

While the sonship of Jesus is analogous to that of faithful men everywhere, it is most certainly unique. This was the sure, though humble, conviction of Jesus. While he spoke as if he were the son of God in the same sense that all true believers were his children, by sympathetic kinship, he never considered the sonship of the disciples on a par with his own. In his conversations with them he regularly refers to "your Father" or to "my Father," but never to "our Father." This possessive pronoun is used, of course, in his model prayer, but the petition is there suggested to the disciples for their own use. This

distinctive recognition of Jesus as the son of God *par excellence* is confirmed in such passages as the baptism of Jesus, where the voice from the heavens declared: "This is my Son, the Beloved, in whom I delight" (*Mt.* III, 17. *Cf. Mk.* I, 11; *Lk.* III, 22), or in the descriptions of the transfiguration, where a similar phenomenon is recorded (*Mt.* XVII, 5; *Lk.* IX, 35). Hence Jesus declared that all men might, by faith and deeds, *become* the children of God (*Jn.* I, 12), but that he actually was the son of God. He taught the universal fatherhood of God through moral kinship, but for that very reason the closeness of the relation was in his own case absolutely unique.

Jesus' Idea of God as King. — Such was the new idea of God as Father taught by Jesus. One other title is also implied of God by the Great Teacher and that is "king." The term itself is seldom used, but Jesus constantly refers to "the Kingdom of God," and thereby might seem to indicate a group of people under the sovereignty of a Supreme Being. This characterization of God appears at the beginning of Jesus' teaching and remains a prime concept throughout. According to Mark (I, 14), as soon as Jesus started his work in Galilee, he declared: "The time has come, and the *Kingdom of God* is at hand." The phrase recurs throughout the gospel of Mark and it is used at every turn in Luke. Matthew usually employs an alternative expression, "the Kingdom of Heaven," to indicate the same idea. But the synonymous form is probably used by this ecclesiastical (see p. 16) evangelist, simply to avoid, in keeping with the Jewish custom, the direct use of the name of the Deity, wherever possible.

Jesus also implies that God is "king,"

And even in Matthew "the Kingdom of God" occurs three times (XII, 28; XXI, 31 and 43).

but this title seems only to stress the social side of fatherhood.

This idea of kingship, however, when used by Jesus, may be regarded as simply another side to fatherhood. His use of the term seems to emphasize the authority of the Father, and to recognize more expressly the necessity for living in accordance with his truth and law, but the "Kingdom" is, after all, simply the idea of a family expanded and made more comprehensive. The king is the father and the subjects are brothers. In fact, the filial relation to the Father and citizenship in the Kingdom are sometimes used interchangeably. "Blessed (*i.e.* happy) are the peacemakers," says Jesus in Matthew (V, 9), "for they shall be called the Sons of God," whereas he holds that "the poor in spirit" (V, 3) and "those who have been persecuted in the cause of righteousness" (V, 10) should be happy, "for theirs is the Kingdom of Heaven." So the first petition in the model prayer reads: "Our *Father* who art in Heaven, hallowed be thy name," while the second is "Thy *kingdom* come, thy will be done" (*Mt.* VI, 9 f. *Cf. Lk.* XI, 2). Similarly, Jesus insists upon an outstanding characteristic of childhood, — implicit trust in the Father, as the only means of entering the Kingdom (*Mt.* XVIII, 3; *Mk.* X, 15). In many other ways the terms of "father" and "king" are equated, and the two ideals blend throughout the synoptic gospels. Possibly citizenship in the heavenly polity may be considered to stress the social side of the situation, just as membership in the divine family makes reference to the individual. Jesus was striving not merely for love and loyalty to a divine Father, but for a social order which

should realize the divine purpose. Through the family of faithful sons were to be trained efficient spiritual citizens, and entrance into a transformed society was to be the goal and reward of the individual's efforts. The concept of devoted family relations extended to society at large was the perfected social ideal of Jesus.

The Ideal of a Material Kingdom Enlarged. — Much more than in the case of the concept of fatherhood (see p. 74), the "king" idea had been somewhat developed in the Old Testament. Jesus in a way but gave a new meaning or "fulfillment" (see p. 63) to a well-established Jewish tradition. The Hebrews always regarded their state as a theocracy — a monarchy ruled by Jahweh. Their kings and magistrates were held to be his vicegerents upon earth, even to the extent, as we have seen (p. 75), of calling them "the sons of God." During the various periods of domination and oppression that Judæa had suffered under Babylon, Persia, Alexander, the Ptolemies, Syria, and Rome, this idea was strengthened and elaborated. The conception of a divine kingdom had, by the time of Jesus, developed into a belief in the establishment of a great empire, which was destined to cast off the foreign yoke and dominate the world. This enlarged idea is often portrayed, especially in the apocalyptic literature of the Old Testament, as, for example, the passage from Daniel (II, 44): "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." This Messianic view of the Kingdom, as we

The idea of a divine kingdom had developed by the time of Jesus,

shall see (pp. 142 f.), became more pronounced in Enoch, Baruch, and various other recently discovered apocalyptic books. There was a general belief that a Messiah would suddenly arise amid signs and wonders. He would quickly conquer the world and establish the divine empire, with Jerusalem as its capital.

but he enlarged and spiritualized it.

This ideal of a Messianic kingdom was adapted by Jesus, and given a wider and more spiritual significance. His conception of the Kingdom of God crystallized all the inherited loyalty and devotion of the Jewish race, but he no longer limited the Kingdom to Judæa. He extended the possibility of citizenship therein to all mankind, and made the test for entrance not race, wealth, power, or social standing, but the possession of certain virtues and moral qualities. While Jesus never defines this spiritual Kingdom, in the varied language of the Beatitudes (*Mt.* V, 3–11) he catalogues those whose characteristics will enable them to attain membership in it; to wit, the humble, penitent, gentle, virtuous, compassionate, pure-minded, peacemakers, and martyrs. Elsewhere (*Mt.* XVIII, 3 ff.; *Mk.* X, 15) he cites submissiveness and childlike trust as qualities for citizenship in the Kingdom. Again (*Mt.* XX, 21 ff.) he declares service to be the real test for good standing there. According to John's mystical statement (III, 3), Jesus maintained that the achievement of these qualities entails a new birth. In other words, allowing for the pedagogical repetition in the Beatitudes, the Great Teacher holds that citizenship in the Kingdom of God requires that one develop humility, purity, and service as the texture of his character.

Such a spiritual society was somewhat different from

the earthly kingdom that many of the Jewish apocalyptic writers had described. It was not material and objective, with a fixed organization and administration, but was spiritual and a product of congenial intellects, emotions, and wills. Like Boston, as the wag has expressed it, it was not a place, but a state of mind. The great humanist, Erasmus, declared, when Italy was the center of culture: "To me any one who is truly learned is an Italian, even if born among savages." So anyone who shared the thoughts and purposes of God in an attitude of love and loyalty to him was to become a citizen of his Kingdom, wherever his birthplace might have been. In a union of this sort distance was no obstacle, and the members might be widely separated. "For where two or three have come together in my Name, I am present with them" (*Mt.* XVIII, 20). Since the relationship is a spiritual one, it is possible for all to attain it, and it could well be declared that "many will come from East and West, and take their places beside Abraham, Isaac, and Jacob in the Kingdom of Heaven" (*Mt.* VIII, 11).

He held that the Kingdom was to develop and expand,

Development of the Kingdom. — This spiritual kingdom, Jesus seems to have held, was destined constantly to grow and expand in power and repute. Hence in Matthew (XIII, 31 ff.) it is likened to the mustard seed developing into a large plant, or to the yeast spreading in the meal, while Mark (IV, 26 ff.) reports the metaphor of a seed of growing grain, which becomes "first the blade, then the ear, and then the full grain in the ear." This process of realizing the divine ideals, too, would seem to answer the question that has sometimes been raised as to whether Jesus referred, by the "Kingdom

of God" and the "Kingdom of Heaven," to a present reality or to a future state of blessedness. As the chapter on The Teaching of Jesus concerning the Future (VII) will indicate in detail, apparently he meant both. While the ideals formulated could only be approximated, he regarded them as somewhat attainable upon earth and did not look forward to a heavenly Kingdom only. Said Jesus, when questioned by the Pharisees: "The Kingdom of God does not come in a way that admits of observation, nor will people say 'Look, here it is!' or 'There it is!'; for the Kingdom of God is in your midst" (*Lk.* XVII, 21). The earthly Kingdom was to be but anticipatory of the heavenly. Hence it is not merely in the future that men are to become brothers, but in the present as well. "You have only one Teacher," Jesus said, "and you yourselves are all brothers" (*Mt.* XXIII, 8). The social order in which the relation of men to God is that of sons and to each other of neighbors and brothers is to be begun here and now (*Lk.* X, 25–37). The hopes of the Jewish masses for a present kingdom and the eschatological vision of the later Jewish writers of a future divine Israelitish state, with a Messiah at the head as God's vicegerent, and all other peoples as subjects, both entered into the new interpretation of Jesus. He took these expectations of a divinely reconstituted society, and purified the ideas of both present and future contained in them. He also harmonized and universalized them in his conception of a spiritual kingdom progressively achieved.

and that it was to be begun now upon earth, as well as in the future.

Difficulties in Comprehending Jesus' Idea of the Kingdom. — But the concept of a kingdom of this sort —

This spiritual idea could not be understood by the people of the times,

spiritual, universal, widely separated, and gradual — was difficult for the people of the times to grasp. While it was derived from a well-established hope and expectation, the adaptation was so radical as to prove confusing and misleading to those looking for a visible and material kingdom. Jesus himself soon recognized that this extreme departure from the original idea of a political kingdom or theocratic state was so great that one could not without disaster, as he expressed it, sew the new fabric upon the old garment or put the new wine into the old containers (*Mk.* II, 21 f.). So well-rooted and persistent, however, was the idea of an earthly empire that even Jesus found the temptation to become a new Cæsar forced upon him. But he steadfastly refused to attempt any miraculous exhibition of his imperial vicegerency by turning stones into bread or hurling himself from the top of a great building, saying in the one case: "Scripture says — 'It is not on bread alone that man is to live'" (*Lk.* IV, 4), and in the other: "It is said — 'Thou shalt not tempt the Lord thy God'" (*Lk.* IV, 12). And when, thirdly, he was tempted to assume dominion over "all the kingdoms of the world," he recalled the words: "Scripture says — 'Thou shalt do homage to the Lord thy God, and worship him only'" (*Lk.* IV, 8). He often had to decline to perform any wonders as a sign of his Messiahship, and declared to the expectant multitude on one occasion: "This generation is asking a sign, but no sign shall be given to it, except the sign of Jonah . . . for they repented at Jonah's proclamation; and here is more than a Jonah" (*Lk.* XI, 30 ff.). And, after the wonderful feeding of the multitude, it is

related: "When the people saw the signs which Jesus gave, they said: "This is certainly 'the Prophet who was to come' into the world. But Jesus, having discovered that they were intending to come and carry him off to make him king, retired again up the hill quite alone" (*Jn.* VI, 14 f.). Repeatedly those who witnessed his remarkable works and teaching, mindful of the traditional Kingdom of God and the promised Messiah or vicegerent, endeavored without success to drag him into politics and seat him upon a visible throne. On the other hand, because he maintained, when challenged, that he was a king, his hearers, who failed to take this in the spiritual sense, had him put to death (*Lk.* XXIII, 2 ff.). They were never able to understand his declaration: "My kingly power is not due to this world" (*Jn.* XVIII, 36).

nor even by the disciples.

The disciples of Jesus themselves, with all the opportunities they had to listen to his teachings, failed to appreciate his mission. They seemed to have been frankly disappointed when, as God's representative, he claimed no earthly throne. We read (*Mt.* XVIII, 1 ff.) how they came to the Master and naïvely asked: "Who is really the greatest in the Kingdom of Heaven?" When in answer Jesus called a little child to him, and then said: "Any one who will humble himself like this child, that man shall be the greatest in the Kingdom of Heaven," they must have been perplexed and probably grieved by the interpretation. When later the mother [1] of James and John came with her sons and actually went so far

[1] In *Mark* (X, 35 ff.) the two disciples themselves are represented as preferring the request.

as to make the request: "I want you to say that in your Kingdom these two sons of mine may sit, one on your right, and the other on your left" (*Mt.* XX, 21 ff.), Jesus replied: "You shall indeed drink my cup, but as to a seat at my right and at my left — that is not mine to give, but it is for those for whom it has been prepared by my Father." And to the other ten disciples, who, upon hearing the request, "were very indignant about the two brothers," he explained: "Whosoever would be great among you shall be your minister; and whoever wants to become great among you must be your servant; just as the Son of Man came, not to be served, but to serve, and to give his life as a ransom for many."

But still the spiritual Kingdom seems to have remained but indifferently comprehended by these men who were nearest to Jesus. Upon his triumphal entry into Jerusalem, just before the crucifixion, the disciples were probably among those who joined in the shout: "Blessed is the coming Kingdom of our father David!" (*Mk.* XI, 10). At any rate it is recorded (*Acts* I, 6) that after the resurrection they even yet failed to get the purport of his interpretation of the Kingdom of God and inquired impatiently: "Master, is this the time when you intend to reëstablish the Kingdom of Israel?"

Jesus' Idea of God a "Fulfillment." — Thus the description of God's character, both as "father" and as "king," was adapted by Jesus from Jewish traditions, but, as compared with many of these, so humanized and spiritualized as to become largely original with him. While it was difficult for the people of the times, and even his professed followers, fully to comprehend the

sense in which he used these terms, they must have felt that it was a genuine "fulfillment" and became a bond between the new and the old. The complete significance and more extensive acceptance have been gradually growing with the progress of time. An appreciation of the Father in Heaven and the furtherance of his Kingdom have been increasing ever since the prayer was offered as a model.

Yet all must have realized the "fulfillment."

Summary. — Jesus' idea of God reveals his own nature. To the wisdom, majesty, and power conceived by the Jewish traditions, he added the idea of *fatherhood*, with the attributes of protecting care, pity, and forgiveness. Men become the children of God in so far as they adopt these qualities, and the sonship of Jesus, while unique, is founded upon the revelation of God in his own life. The idea of *kingship* was also attributed to God by Jesus, but this seems simply to expand the idea of a divine family and to stress its social side. This conception also had been developed in Hebrew history, but Jesus represented it as a spiritual, rather than a material, kingdom, and made humility, purity, and service the test of membership. The realization of these ideals was to be gradual, and the Kingdom of God was a present reality, as well as a future state. The people of the times, and even the disciples, found it difficult to grasp this departure from the concept of a political kingdom.

SUPPLEMENTARY READING

BOSWORTH, E. I. *Studies in the Teaching of Jesus.* Part I.
GLOVER, T. R. *The Jesus of History.* Chapter V.

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MATHEWS, SHAILER. *Message of Jesus to Modern Life.* Study I.

MATHEWS, S. *Social and Ethical Teaching of Jesus.* Studies II, III, and VI.

MOFFATT, JAMES. *The Theology of the Gospels.* Chapter III.

RALL, H. F. *New Testament History.* Chapters X–XV.

SCOTT, E. F. *The Kingdom and the Messiah.* Chapters I and II.

STEVENS, G. B. *The Teaching of Jesus.* Chapters I, V, and VI.

CHAPTER V

JESUS' IDEA OF MAN

The Brotherhood of Man and the Divine Community.— After the elaboration of Jesus' conception of God in the last chapter, further comment regarding his view of man might seem to be superfluous. The one idea is so obviously the correlate of the other. And yet it may afford a more comprehensive view and bring out certain implications, to state the attitude of Jesus from the obverse side. All men are potentially the sons of God, but to claim their birthright they should strive after the divine characteristics or attributes required of them. But, through his deep-lying social instincts, man has a capacity and desire for a union with his fellows, as well as a purely individualistic side. If it is true that all may become the children of God, it follows that they may be brothers to each other. If they once become fully conscious of their common sonship, they will naturally be drawn into relations of sympathy and brotherly love. So important does Jesus deem this fraternal feeling and action to be that he holds that any obstruction to its origin and function should be ruthlessly removed, even if the punctuality of a formal religious observance is thereby violated. That is the meaning of the well-known passage:

Men, as the sons of God, are brothers to each other.

"Therefore, when presenting your gift at the altar, if

even there you remember that your brother has some grievance against you, leave your gift there, before the altar, go and be reconciled to your brother first, then come and present your gift" (*Mt.* V, 23 f.).

A sense of this common filial relationship and fraternity, Jesus clearly held, should animate a man's dealings even with his adversaries and enemies. While one could hardly be expected to have the actual affection for them that seems to have been felt for his opponents by the Master, he can always treat them as if they were his brothers. The characteristics of mankind that make a union with the divine purpose necessary and normal, should perforce bring one into unified relations with all his fellows. The consummation of activity of this sort must be the gradual establishment of a social order in which fraternity will characterize all phases of social life. This divine society Jesus describes metaphorically in a variety of ways, such as the organic growth of a vine and its branches (*Jn.* XV, 1 f.), or the activities of a family community dwelling in the Father's place of abode (*Jn.* XIV, 2 f.). And the members of this group are spoken of as "salt," the all-important condiment for the religious food of the world (*Mt.* V, 13), and are viewed as companions and sympathetic yoke fellows (*Mt.* XI, 28 ff.). But the ideal society is most frequently indicated by the "Kingdom of God," which both is and is to come, for the members are constantly increasing and the Kingdom itself expanding its vision.

On the social side, a divine community, or "Kingdom of God," will be established.

Hence, just as Jesus holds that the individual man is ideally God's son and may make the relation real by seeking to attain certain ethical qualities, on the social side

man becomes a member of God's Kingdom when he recognizes these characteristics as the laws of his life. The point of view underlying both these descriptions of man's nature constitutes the peculiarity and uniqueness of the Master's teaching on the subject. Instead of making morals the basis of religion, religious experience is the real ground of morality. Ethical conduct is sought to attain to sonship, and right social relations are necessary to enter the Kingdom or community of God. And when one has come under the influence and direction of these ideals, he does not lose his real self, but for the first time finds it. He has entered into his natural inheritance and become the son of God and a member of the divine society.

Hence, with Jesus, the basis of morals is in religion.

The Infinite Worth of a Human Soul. — The possibility of securing such a relationship explains the repeated insistence of Jesus upon the infinite worth of every human soul and upon the nature and unwisdom of sin. The development of one's soul into God's likeness and the securing of sonship cannot be accounted secondary to any other object in life, whereas a sinful life means discarding one's likeness and severing the filial relation, and constitutes the most suicidal folly. "What good is it," asks Jesus rhetorically, "to a man to gain the whole world, and forfeit his life (or soul)? For what could a man give that is of equal value with his life?" (*Mk.* VIII, 36 f. *Cf. Mt.* XVI, 26 and *Lk.* IX, 25). Hence the criminal folly of the rich man of the parable, who said to his soul: "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry. But God said unto him, Thou foolish one, this night is thy

The welfare of the human soul is paramount,

soul required of thee; and the things which thou hast prepared, where shall they be? So is he that layeth up treasure for himself, and is not rich toward God" [1] (*Lk.* XII, 19 ff.). This, too, is the significance of the advice: "Do not be anxious about your life here — what you can get to eat or drink; nor yet about your body — what you can get to wear. Is not life more than food, and the body than its clothing?" (*Mt.* VI, 25). And, similarly, it is held to be better to lose one's hand, foot, or eye than to lose one's soul or possibility of likeness to God and fellowship with him (*Mk.* IX, 43 ff.).

It was because of his feeling for the sanctity and possibilities of each human soul that Jesus treated every one he met with consideration and dignity. He was uniformly kind in all his dealings, whether with the learned Pharisee, the supercilious high priest, the humble peasant, the despised publican, or the outcast woman. However confident or humble, every human being was to him a real person, with a soul precious beyond measure. This accounts for the seeming hyperbole: "If any one puts a snare in the way of one of these lowly ones who believe in me, it would be far better for him if he had been thrown into the sea with a great millstone round his neck" (*Mk.* IX, 42). With his clear insight, he realized that whatever stands in the way of a man's spiritual life, even though it be a well-established religious tradition, such as the observance of the Sabbath, must give way (*Mt.* XII, 10 ff.). And all these evidences of the Master's high valuation of the human soul harmonize well with his description of the

even in the face of religious traditions.

[1] The King James Version is used here, since it brings out more clearly the chief thought of the paragraph.

Father's watchful care and solicitude, previously noted (p. 76). To him who regards even the fall of a sparrow, man must seem of infinite importance.

Abhorrence for Sin. — This attitude fully accords with the abhorrence that Jesus had for sin, and his desire to do everything possible to save men from it. To him sin meant the ruin of a man's real self, sacrificing his sonship to God, and excluding himself from the divine community. To dress the idea of Jesus in more modern garb, sin seemed an unnatural and abnormal state for man. It meant a failure to realize his higher life. It implied living with his most primitive and outworn instincts, and not developing the life of the spirit. It was the life of the lower animals, without aim or guidance, and largely negated all the social instincts and impulses. It was antisocial conduct, a disregard for or an invasion of the rights of one's fellows. It was a repudiation of the ideas of duty, law, and service, and an arrested development of higher living. It is, therefore, a perversion, and a rejection of man's real self. A human race overcome by sin would, accordingly, seem a contradiction in terms, since it implies the loss or want of development of the parts of man's original nature that constitute him man as distinguished from the brutes. Habitual sinning means the loss of spiritual vision, — a distortion of sight leading ultimately to an inability to see. "The lamp of the body," said Jesus, "is the eye. If your eye is unclouded, your whole body will be lit up; but, if your eye is diseased, your whole body will be darkened. And if the inner light is darkness, how intense must that darkness be!" (*Mt.* VI, 22 f.; *Lk.* XI, 34 ff.).

Sin is unnatural and antisocial,

and is described as a state where something is lost.

This will explain why Jesus so frequently described sin as a state where something has been lost, spoiled, or separated, and has failed to meet the need for which it was intended. The situation of sinful humanity is likened to that of a lost sheep (*Lk.* XV, 3 ff.), a lost coin (*Lk.* XV, 8 ff.), a lost son (*Lk.* XV, 11 ff.), lost health (*Mk.* II, 17), spoiled fruit (*Mt.* VII, 17), a dead limb (*Jn.* XV, 6), decayed bodies (*Mt.* XXIII, 28), exclusion from the light (*Mt.* XXII, 13), loss of money (*Mt.* XXV, 28), and separation from happiness (*Mt.* XXV, 41). The apostle Paul renders more explicit this loss of sonship and rejection of the higher life implied in the teaching of Jesus. The way in which sin cuts man adrift from God is indicated by him in a number of vivid phrases. He declares that sin reduces men to a condition where they are "cut off from the life of God" (*Eph.* IV, 18. *Cf. Col.* I, 21), are "in the world without God" (*Eph.* II, 12), and are "enemies of God" (*Rom.* V, 10; *Col.* I, 21), and he even goes so far as repeatedly to declare of sinful men that "God abandoned them" (*Rom.* I, 24, 26, 28).

Sin Not Technical and External. — With Jesus and his followers, then, sin was not, as it was in large measure with the religious authorities of his day, technical and external. It was not a matter of outward life nor of ritual and ceremonial. It found its basis in perverseness of disposition and a low set of ideas and emotions, rather than in eating pork or a failure to partake of unleaven bread. While Jesus did not despise these observances, he held them subordinate to the spirit in which they were performed. "There is nothing external to a man," he declared (*Mk.* VII, 15), "which by going into him can 'de-

It is not a matter of outward life and ceremonial,

file' him; but the things that come out of a man are the things that defile him." Even words and acts are but the expression of the inner life of principles and motives, and at best can be regarded only as an index and are not of value in themselves. "From within, out of the hearts of men," said Jesus, "there come evil thoughts — unchastity, theft, murder, adultery, greed, wickedness, deceit, lewdness, envy, slander, haughtiness, folly" (*Mk.* VII, 21 f.; *Mt.* XV, 19). Thus Jesus renders more specific both the words of the elder sage: "As a man thinketh in his heart, so is he" (*Prov.* XXIII, 37), and the principles of the modern psychologist to the effect that "all ideas are motor" and "there can be no impression without expression."

but proceeds from within;

The standard, then, is one's inner attitude and disposition, rather than some outward observance, and the types of people that are warned in various passages by Jesus that they are in danger of losing their birthright all fall under this test. In the first place, he tells us in the Sermon on the Mount that it is not merely overt murderers or adulterers that are to be punished, but rather those who indulge in anger or unclean thinking (*Mt.* V, 21 ff.). Jesus likewise predicts a dire fate to the scribes and Pharisees, who "pay tithes on mint, fennel, and caraway seed, and have neglected the weightier matters of the Law — justice, mercy, and good faith" (*Mt.* XXIII, 23). Again, he declares that at the Last Judgment will be condemned those who did not reveal instinctive pity for the poor, hungry, and unfortunate (*Mt.* XXV, 42 ff.). Fourthly, Jesus excludes from the kingdom those who have failed to arrive at definite convictions, whether they

hence types of people who indulge in a wrong inner attitude are condemned.

look back after putting their hand to the plow (*Lk.* IX, 62), or refuse to utilize their opportunities at all (*Mt.* XXV, 24). While, most emphatically of all, he insists that "whoever slanders the Holy Spirit remains unforgiven to the end; he has to answer for an enduring sin" (*Mk.* III, 29).

Jesus felt that the redirection of a sinner was never hopeless,

The Optimism of Jesus. — But the attitude of Jesus toward those who were "lost" is by no means identical with that of many a theologian of the past generation. He did not use the word at all in the same sense. Their condition was not irreparable. Those who were "lost" might, he held, be found. This happened in the case with the coin, the sheep, and the prodigal of his parables. Much as Jesus abhorred sin, he always discriminated in his action between the sinner and his sin, and he never allowed himself to become pessimistic in his views of the former. Realizing that a sin does not consist primarily in the outward act, which is but a motor accompaniment of wrong ideals and disposition, he felt that sinners could be made over through the reception of new ideals and interests and a redirection of their lives. He never felt, in consequence, that the state of a sinner was so desperate as to lead to his abandonment as hopelessly lost. His great optimism in this respect and his continued efforts to reconstruct the life of those who had strayed led to his being often accused of leniency and even toleration of sin. He was generally known as "a friend of taxgatherers and outcasts" (*Mt.* XI, 19).

It was likewise this recognition of inner motives as the foundation of sin and of the possibility of substituting better ideals in all men that kept Jesus from treating men

as sharply divided into two hard-and-fast classes, — those who sinned and were hopelessly bad, and those who did not and were ever righteous. While he himself used these terms — "sinners" (or "outcasts") and "righteous" — occasionally, he did so only in recognition of the current practice, and repeatedly showed that the "unco' good" were often the greater sinners of the two. The official "sinners," both in his parables and in the incidents of his life, seemed more ready to respond to new ideals than the righteous. This was the situation with the two sons, one of whom said: "I will not go, but afterwards he was sorry and went," while the other said, "Yes, sir, but did not go" (*Mt.* XXI, 29 f.). A more graphic instance is found in the story of the self-satisfied Pharisee, and the publican, who "kept striking his breast and saying, 'O God, have mercy on me, a sinner'" (*Lk.* XVIII, 10 ff.). Because, too, of his belief that an effective appeal might be made to "sinners," Jesus succeeded in transforming a grasping publican named Zaccheus into a public benefactor and in rendering the prostitute Magdalene a virtuous disciple. He was not, however, friendly to publicans and sinners simply because they were outcasts, but because he wished to aid the sinning whenever they were conscious of their need. Nor was he prejudiced against the scribes and Pharisees as such, but was glad to befriend them when they abandoned their complacency and sought his aid. He even declared of one scribe that he was "not far from the Kingdom of God" (*Mk.* XII, 34).

and men cannot be divided into fixed classes, — "sinners" and "righteous,"

Jesus, then, recognized that men are swayed by mixed motives, and that there is good and bad in each of them.

but are swayed by mixed motives, and "total depravity" never occurs.

There is nothing in any of his teachings to warrant the austere doctrine of "total depravity," which used to be preached. He nowhere justified the idea, that, because of the original sin of our first parents, men are by nature altogether inclined toward evil. Jesus recognized the evil tendencies in all, but saw in each the spark of the Divine, and believed that it might be fanned into activity. He saw the ignorance, weakness, and wickedness with which mankind is surrounded, — the wrongs inflicted by the oppressor, the pride of the overweening, the insolence of the official, and he did not hesitate to rebuke wrongdoing on the part of any one, but he never despaired. He showed men constantly that they were being estranged from God, and that he had come to call them back to their better selves. Thus the new interpretation of man offered by Jesus gives point to the words of the psalmist: "What is man, that thou art mindful of him? And the son of man that thou visitest him? For thou hast made him but little lower than God" [1] (*Ps.* VIII, 4 f.). Jesus' idea of man is indeed correlative with his concept of God, and enables man to claim his sonship by aspiring to the higher life.

Summary. — The common sonship to God, which may be secured by all men, constitutes them brothers and fellow members of the divine community. Jesus bases morals upon religion, rather than the reverse. With him the development of the human soul into God's likeness cannot be secondary to any other object, and he abhors sin as a rejection of a man's real self. Sin Jesus felt to be

[1] The revised version can easily be seen to be a great improvement over the old translation, "little lower than the angels."

based upon the inner life, rather than to be something external and technical, and the types of people he holds to be condemned are judged by this internal test. Hence he discriminated between the sinner and his sin, and was exceedingly optimistic about being able to redirect the lives even of great sinners. Jesus did not divide men into two fixed classes as "sinners" and "righteous," but believed that men were swayed by mixed motives, and that "total depravity" never existed.

SUPPLEMENTARY READING

BOSWORTH, E. I. *Studies in the Teaching of Jesus.* Part III.
GLOVER, T. R. *The Jesus of History.* Chapter VI.
MATHEWS, SHAILER. *Message of Jesus.* Study II.
MATHEWS, S. *Social and Ethical Teaching of Jesus.* Study VI.
MATHEWS, S. *Social Teaching of Jesus.* Chapter II.
STALKER, JAMES. *The Ethic of Jesus.* Chapters XIII and XIV.
STEVENS, G. B. *The Teaching of Jesus.* Chapters VIII and IX.

CHAPTER VI

JESUS' CONCEPTION OF THE IDEALS AND RECONSTRUCTION OF LIFE

Ethical Theories and Their Ideals. — When we spoke of Jesus' attitude toward sin in the last chapter, we made our entrance into the field of ethics. Sin constitutes the negative side of Christian virtue or the failure to carry into effect the life ideals presented by Jesus. Ethical inquiry has always been interested in the nature of the good and in setting up some "supreme good" as a goal or ideal for one's efforts. This *summum bonum*, as it is commonly called, has been conceived of in a variety of ways and given a diversity of meanings corresponding to the theories of the various schools of ethics regarding the nature and destiny of man as a rational being and his fundamental relations to the Supreme Being. To the "hedonist," for example, pleasurable feeling is the ultimate standard of moral value, whereas "self-realizationists" find their moral ideal in perfection of character or the harmonious development of personal capacities. Naturally the goal of self-realization is less definite and affords a greater variety of theories than hedonism. The perfection to be attained or the self to be realized can be decided upon only after philosophical inquiry.

Every school of ethics has its "chief good."

Jesus' Ideals. — We cannot imagine Jesus plunging into the sea of abstract metaphysics or consciously

setting up a scientific goal for conduct. But it may be said, without straining the facts or committing the "historical fallacy," that he stated a simple and clear-cut *summum bonum* of his own, and while this can hardly be identified with that of the self-realizationists, it is not out of keeping with their general position. As in the case of most ethical theories, the ideal of Jesus harmonizes with his conception of man and of man's relation to God. To one teaching the fatherhood of God and the brotherhood of man, the "supreme good" is obedience to and oneness with God, and in general it implies love to God and man, and involves service to both. These ideals Jesus repeatedly presents in various forms. Once a wily student of the Law undertook to test him as follows: "Teacher," said he, "what must I do if I am to 'gain Immortal Life'?" "What is said in the Law?" answered Jesus. "What do you read there?" His reply was — "'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thou dost thyself.'" "You have answered right," said Jesus, "do that and you shall live" (*Lk.* X, 25 ff. *Cf. Mk.* XII, 28 ff.; *Mt.* V, 43 ff.; *Mt.* XXII, 35 ff.).

The ideal of Jesus is in keeping with self-realization,

and he has, as his "chief good,"

Love toward God and man, then, is Jesus' ideal for right living. As John (XIII, 35) declares: "It is by this that every one will recognize you as my disciples — by your loving one another." "Love" is, however, susceptible of so many meanings, and, when stated as the ideal of Jesus, has so often stamped Christianity as a religion of sentimentality, that it is worth while

"love"

to note that the Greek so translated is often a cognate of the word for "friend," and a more accurate conception is gained by thinking of the ideal as *friendship* with God and man.[1] Such a feeling of loyalty to God and of good will to men will inevitably lead to a desire for social service. Hence Jesus gives us a further ideal in his statement of what constitutes true greatness.

and "service,"

"Whoever wants to become great among you must be your servant, and whoever wants to take first place among you must be the servant of all; for even the Son of Man came, not to be served, but to serve" (*Mk.* X, 43 ff. *Cf. Mk.* IX, 35; *Mt.* XX, 26; XXIII, 11; XXV, 31–46; *Lk.* XXII, 27).

Hence the *summum bonum* of Jesus may be held to be the emotion of friendly love toward God and man, which expresses itself in service to one's fellows. These are the ideals by which man's moral life is to be guided, and which, when summing up his greatest teachings,

embodied in the Golden Rule,

Jesus embodies in the form of the Golden Rule: "Do to others whatever you would wish them to do to you" (*Mt.* VII, 12; *Lk.* VI, 31). It should be noted that this precept is as practical as it is comprehensive. It does not require one to obliterate or lower his own personality, but rather to maintain self-respect and at the same time similarly regard the personality of every one else. Moreover, we have seen that it is the people who adopt these ideals of Jesus and strive to follow his "rule"

[1] The Greek verb here referred to is φιλέω, but ἀγαπάω is sometimes (*e.g. Mt.* V, 43 and *Lk.* VII, 47) employed to express much the same idea. In *Jn.* XXI, 15–17, the two words seem to be used synonymously.

that are to become members of the "Kingdom of God" (*Mt.* V, 19 f.). The divine community thus becomes a goal of human efforts, as well as a reward of persecution and an abode of blessedness, and membership in it may, on the social side, be viewed as a species of objectified *summum bonum.*

and objectified in the Kingdom of God.

Jesus' Conception Contrasted with the Formal Ideas of the Day. — These ideals for right living, however phrased, are simple, clear, and easily comprehended by all. They make a direct appeal to the emotions, intelligence, and behavior of every one, and have marked Christianity as a universal religion. They also form a strong contrast to the ceremonial and legal idea of righteousness that prevailed among many in the day of Jesus, which consisted largely in such external acts as keeping the commandments, fasting, and tithing. The fulfillment of these formal requirements, of course, is not necessarily opposed to the moral ideals presented by Jesus, but both then and in modern times various ceremonial and ritualistic observances, denominational tests, and particular "isms" have tended to obscure the real essence of religion and have been stressed at the expense of their underlying ethical basis. At times external acts have even come to take the place of these fruits of the spirit.

The prevailing ceremonial was not necessarily opposed to,

but tended to take the place of spiritual ideals,

This was a danger that Jesus fully appreciated. He constantly inveighed against formal practices in his teaching, although he always made it clear that the traditional observances were not intrinsically opposed to his ethical ideals. For example, he chided the Pharisees, saying: "You pay tithes on mint, rue, and herbs

of all kinds, and pass over justice and love of God," but added: "These last you ought to have put in practice without neglecting the first" (*Lk.* XI, 42). On the other hand, he first strove to establish sympathetic relations with his auditors upon the Mount by saying: "Do not think that I have come to do away with the Law or the Prophets; I have not come to do away with them, but to complete them." And he then uttered the warning: "Unless your religion is above that of the Teachers of the Law and Pharisees, you will never enter the Kingdom of Heaven" (*Mt.* V, 20).

as seen in the case of the rich young man.

But the clearest contrast drawn between the two attitudes, as well as the most extreme requirement ever made of any one by Jesus, is found in the case of the rich young man, who wished to know what he must do to secure Immortal Life. Jesus used the Ten Commandments as a preliminary test of his earnestness, and finding that he had always kept every formal observance, added: "'There is still one thing wanting in you; go and sell all that you have, and give to the poor, and you shall have wealth in Heaven; then come and follow me.' But the man's face clouded at these words, and he went away distressed, for he had great possessions" (*Mk.* X, 21 f.). A detailed and graphic touch which seems fairly in keeping with the incident is that given in the variant presented by the apocryphal *Gospel according to the Hebrews* (see p. 14): "The rich man began to scratch his head and it did not please him. And the Lord said to him, 'How sayest thou, "The Law I have kept and the Prophets"? For it is written in the law, "Thou shalt love thy neighbor as thyself," and behold, many

who are thy brethren are clad in filth and dying of hunger, and thy house is full of many good things, and nothing at all goes out from it to them.'" Jesus thus made clear the contrast between the spirit and the letter of the old requirements, and gave the young man the strong antidote needed for the formalism and selfishness into which he had fallen. And many a professed follower of the Master to-day, who stands high both in the synagogue and the market-place, may similarly need to be forced to hark back to these ideals underlying and animating the formal observances and external tests.

Characteristics of Jesus' Ideals and the Resulting Christian Virtues. — It may be well to analyze further the ideals of "love" and "service," that their connotation may be more fully understood. The Sermon on the Mount reveals a variety of specific characteristics that are implied by these concepts, and a number of precepts that find their root in them. The qualities especially commended in the Beatitudes are humility, penitence, meekness, righteousness, compassion, purity of heart, peaceableness, and endurance of injury (*Mt.* V, 3–9). It is interesting to see that the first four of these characteristics seem to represent the individual attitude, while the last four imply social relations. The "poor in spirit," or humble, are those who have attained to a modest estimate of self; the "mourners" have aspirations toward a higher self; the "meek" observe the right attitude toward personal honors; and "those who hunger and thirst for righteousness" seek an upright life. On the other hand, the "merciful" cultivate a kindly atti-

"Love" and "service" imply humility, penitence, meekness, righteousness, and other qualities,

tude toward their fellows; the "pure in heart" wish to maintain a moral environment; the "peacemakers" bring harmony into social relations; and those "persecuted for righteousness' sake" offer their lives and comfort in the cause of social reform, patriotism, and civilization. Later in the discourse, as recorded by Matthew (V, 22–47 and VI, 1–18), Jesus brings out the implication of his ideals, both individual and social, from a negative point of view. He forbids angry feelings, continued enmity, impure thoughts, plurality of family relations, use of oaths to obscure the truth, revenge, limitation of "love" to one's friends, and ostentatious giving, praying, and fasting.

and Christianity exalts a new group of virtues.

Thus, through the ideals of Jesus, Christianity came to exalt a new group of virtues and to inculcate an entirely different point of view from that of any of the philosophies that had preceded. In distinction to the wisdom, courage, temperance, justice, high-mindedness, liberality, imperturbability, and other virtues of Plato, Aristotle, and the later Greeks, self-sacrifice, charity, mercy, peace, forgiveness, and long-suffering have since the time of Jesus characterized the highest levels of civilization. Men have no longer merely exulted in the pride of life, but faced one another as creatures requiring help, consolation, and comfort. As children of a common father and neighbors in a divine community, they have adhered to the ideals of "love" and "service," and have realized the need of aid from their fellows and salvation from God.

Misunderstanding and Criticism of "Passive" Virtues. — These virtues that have sprung from Jesus'

ideals of "love" and "service" have been generally characterized as "passive." They have often been severely criticised as impractical and even hysterical by those who pride themselves upon being red-blooded and strenuous in their living. The hyperbolic passage in which Jesus seems to advocate the most radical nonresistance has especially been an object of ridicule. In this he advises: "I say to you that you must not resist wrong; but if any one strike you on the right cheek, turn the other to him also; and when any one wants to go to law with you, to take your coat, let him have your cloak as well; and, if any one compels you to go one mile, go two miles with him" (*Mt.* V, 39 ff.).

These "passive" virtues do not imply nonresistance,

But it should be remembered that this teaching was given to contrast as sharply as possible his policy of patience with that of revenge. It was a reaction to the statement just preceding: "You have heard that it was said — 'An eye for an eye and a tooth for a tooth,'" and it was intended more as a complete repudiation of this ancient doctrine of vengeance than as an advocacy of nonresistance. Jesus felt that, of the two evils, it would be better to endure repeated injury than constantly to seek revenge, since the attempt to equal or outdo a wrong that has been inflicted is the direct cause of the greatest evils in life, and never removes any injury or wrong. He wished to emancipate the world from the prevailing rule of force by cultivating a control of resentment and hatred. He realized how strongly imbedded in human nature is the primitive instinct of retaliation and revenge, and the necessity for overcoming it in the life of reason and morality. Hence he dramat-

but opposition to vengeance,

ically declares that even the most humiliating surrender is better for a man that the continuance of dissension and increasing bitterness of feeling.

Moreover, as we have indicated (see p. 5), the whole of Jesus' teaching on any subject is seldom found in a single passage. His radical position here must be estimated in connection with his attitude and acts elsewhere. Jesus was certainly no "mollycoddle." He was possessed of the stronger and more rugged marks of character, as well as of the milder and gentler. He advocated courage, justice, and firmness, when the occasion called for these virtues, as tenaciously as he did compassion, tenderness, and mercy in their turn. In his perfect character were blended stern, as well as mild traits, for the strongest minds are ever the gentlest.

for Jesus could be most severe,

Accordingly, while Jesus counseled long-suffering and forgiveness in extreme language, where this advice was needed, he could be most severe in his denunciation of the corrupt scribes and Pharisees. His excoriation of these prominent classes as "hypocrites," "blind guides," "whitewashed tombs," "serpents and brood of vipers," and "persecutors of the prophets," is one of the most scathing in history (*Mt.* XXIII, 14–36). Upon another occasion he did not hesitate to deliver a stinging rebuke and even to drive the corrupt and grafting ring of merchants and bankers from the Temple at Jerusalem by force. When he found some of these people in the sacred place selling oxen, sheep, and doves for the sacrifices, and others making large gains in the exchange of foreign coin for the Hebrew currency, in which alone the priests' charges could be paid, "he made a whip of cords, and

as in the case of the scribes and Pharisees,

and the grafting ring at the Temple.

drove them all out of the Temple Courts, and the sheep and bullocks as well; he scattered the money of the money changers, and overturned their tables, and said to the pigeon dealers: 'Take these things away. Do not turn my Father's House into a market-house'" (*Jn.* II, 13 ff.). And the need of this discipline is shown by their abrupt flight. "Thus conscience doth make cowards of us all."

The "Passive" Virtues and the Invasion of Rights.— Assuredly these "passive" virtues of Jesus do not in his judgment seem to be inconsistent with preventing or resisting a personal indignity or contesting an invasion of human rights. He did not wish to countenance aggressive and persistent injury, but simply to forestall continued hate. "Take heed to yourselves," he enjoined the disciples; "if thy brother sin, rebuke him," though he added: "if he repent, forgive him." Similarly, we repeat that the injunction to "love thy neighbor as thou dost thyself" (*Mt.* XXII, 39), does not imply absolute self-renunciation, but admits a respect for one's own rights not less than for the neighbor's. So Jesus openly resented the unwarranted blow given him by the police officer at his trial, saying: "If I said anything wrong, give evidence about it; but if not, why do you strike me?" (*Jn.* XVIII, 23).

These virtues are not inconsistent with resisting an invasion of rights;

The misinterpretation of the ideals of Jesus in this matter of force has been heightened by the literal way in which they have been taken and followed by certain visionaries and doctrinarians. Strange indeed has been the perversion of his teachings by people possessed of such millennial zeal as Count Tolstoy and other phil-

do not imply withdrawal of restraint or condonement of crime;

osophic anarchists. The desire of Jesus to eliminate revenge and strife from the world has at times been interpreted as the withdrawal of all restraint of depredation and the refusal to punish any crime. But the fact that the Master did not formulate a definite philosophy of either nonresistance or force, does not by any means indicate that he would ever have thwarted the cause of justice or have predetermined any case. There is no reason to believe that he would have sanctioned a free rein for evildoers to prey upon society, nor that he would have discouraged the efforts of society to reform its members by righteous punishment. The indulgence of an injured individual in selfish emotion and revenge is very different from a calm and sympathetic judgment by an enlightened community.

Equally has the professed pacifist and internationalist strained the Master's teachings into a forbidding of war, even in a righteous cause. Jesus did request of the friend who used force at his arrest: "Sheath your sword, for all who draw the sword will be put to the sword" (*Mt.* XXVI, 52). But, on the other hand, we find him declaring: "I have come to bring, not peace, but a sword" (*Mt.* X, 34). Nor should his judgment in this individual case of yielding to his destiny be extended to cover nonresistance at all times and seasons, and to justify the notion that the sword should never be used in defense of human rights. Long-standing abuses and injuries to the welfare of humanity and civilization must, when peaceful methods have failed, be removed by force, if "love," "service," and the "Kingdom of God" are to prevail. War is always

and are no argument against righteous war.

ethical and Christian, whenever avoidance of it would tolerate a condition more evil and unchristian than itself.

The Christian Virtues and Actual Practice.— Nor must the "passive virtues" be supposed to imply want of activity. "Service," as well as "love," leads to the "Kingdom of God," and is the keynote to the teaching of Jesus. Love and friendship are evidenced only by their results. Jesus expressed this need of putting his ideals into practice by a well-known parable: "Everyone, therefore, that listens to this teaching of mine and acts upon it may be compared to a prudent man, who built his house upon the rock. The rain poured down, the rivers rose, the winds blew and beat upon that house, but it did not fall, for the foundations were upon the rock" (*Mt.* VII, 24 f.). On the other hand, he likened those who did not act upon his teachings to the man that built his house upon the sand, and soon had it swept away.

The "passive" virtues do not imply want of activity.

The Master also constantly indicated that his ideals required embodiment in action by emphasizing the work involved. The Kingdom of God in a parable challenges those unemployed with the query: "Why have you been standing here all day long, doing nothing?" (*Mt.* XX, 6). Likewise he refers to the disciples in this parable of the vineyard as "laborers" (*Mt.* XX, 1), and elsewhere (*Lk.* XII, 37) he compares them to the vigilant "servants" of the master returning from the wedding feast. Similar figurative speech and use of terms signifying activity and responsibility constantly appear in the teachings of Jesus. "Ask, and

your prayer shall be granted; search, and you shall find; knock, and the door shall be opened to you" (*Mt.* VII, 7), is the essence of Christianity. The apostle James (III, 17), therefore, was but following his Master's conception of life's ideals when he declared: "Faith, if not followed by actions is, by itself, a lifeless thing."

The Meaning of "Conversion" and "Salvation."—But, besides determining the nature of the "good" and in setting up a "supreme good," every system of ethics is vitally concerned in the most efficient means of securing and disseminating the effects of this "good." Through the influence of the *summum bonum* as a guiding ideal, it is held that the lives of those adopting it will be reconstructed. This is clearly the main purpose of the informal and exceedingly practical ethical teachings of Jesus. Since men may become the sons of God by striving after the divine attributes, attained through "love" and "service," "sin" simply means unfilial life or the repudiation of likeness to God. And since each human soul is of infinite importance, every one must be led to discard sin and claim his rightful sonship. The act or process of turning one's life back to obedience to God and to the divine characteristics through the adoption of the ideals of Jesus has long been known in Christian parlance as "conversion," and the state attained thereby is generally called "salvation."

"Conversion," or turning back to God, leads to the state known as "salvation."

This reconstruction of a man, often spoken of by Jesus as the attainment of the "righteous," "immortal," or "eternal" life, is effected, according to the Master, through repentance and faith, and comes through the grace and forgiveness of God. He started his ministry by

This reconstruction, often spoken of as the attainment of the "eternal life,"

declaring: "The time has come, and the Kingdom of God is at hand; repent, and believe the Good News" (*Mk.* I, 15). Later he applied the poetic words of Isaiah to those who have failed to receive his message of salvation: "The mind of this nation has grown dense, and their ears are dull of hearing, their eyes also have they closed; lest some day they should perceive with their eyes, and with their ears they should hear, and in their mind they should understand, and should turn — and I should heal them" (*Mt.* XIII, 15).

Thus, in this process of conversion eventuating in salvation, men must give up their sin, and turn to obedience, Godlikeness, and sonship. In psychological terms, this simply means overcoming or reshaping the inherited instincts and fixed habits that are inconsistent with the highest ideals and the life of reason. This process is described by Jesus in a variety of figures, all of which express more or less the surrender and humility necessary for recognizing one's state, repenting, and following the new ideals and precepts. Besides the familiar phrases, "entering (or 'receiving') the Kingdom of God," he uses (*e.g. Mt.* XI, 28 ff.) such terms as "coming to Christ," "learning of Christ," "taking up his cross," "drinking of his cup," and "taking his yoke." [1] Sometimes two or more of these expressions

is described by Jesus in a variety of figures.

[1] It is most unfortunate that these and other beautiful and apt metaphors should have become cant terms in the vocabulary of the obscurantist and religious sentimentalist. Such expressions as "saved by the blood," "saved by the Lamb," "coming to Christ," "taking his cross," "drinking of his cup," and "being born again," have too often been used to the confusion of the

are used together. The importance of the step Jesus describes by comparing it to the discovery of a "treasure hidden in a field" or "a pearl of great value" (*Mt.* XIII, 44 ff.), and he indicates the quiet, gradual, and effective way in which salvation proceeds by likening the expansion of the Kingdom to that of the yeast in the flour (*Mt.* XVIII, 33; *Lk.* XIII, 20 f.), of the corn into "first the blade, then the ear, and then the full grain in the ear" (*Mk.* IV, 28 f.), and of the small mustard seed into a tree (*Mk.* IV, 31 f.; *Mt.* XVIII, 31 f.), respectively.

Besides his teaching, for this reconstruction Jesus used as means

The Threefold Means of Accomplishing Reconstruction Used by Jesus.—The means used by Jesus to bring about this reconstruction of human lives has been threefold. Besides his revelation of the fatherhood of God, the potential sonship of man, the ideals of "love" and "service," and other features in his teaching already discussed at length, humanity has been greatly influenced by two other factors. These are, first, the embodiment of these truths in the Master's own life, and, second, the great example of fidelity to conviction and duty furnished by his death.

his own life of unity with the Father, and

The life of Jesus would seem to be unique. It was that of the perfect genius in religion. He believed that his life was ever united with that of the Father. He lived in harmony with his conception of God's will, and sought aid through prayer in his efforts to over-

religious consciousness or indulgence in maudlin emotions that lead nowhere. Religious tactics of this sort have often kept intelligent people from realizing that Christianity is thoroughly rational and in harmony with the highest aspirations of humanity.

come sin and external difficulties. Thus Jesus stirred men to emulation by revealing the possibilities of human life in his own life and character. He felt that the most beneficent results coming to his disciples through companionship with himself were due to sharing in this communion he held with the Father. In his most remarkable intercession for his disciples, he asked "that as thou, Father, art in union with me and I with thee, so they also may be in union with us," and then he declared: "I have given them the honor which thou hast given me, that they may be one as we are one — I in union with them and thou with me — that so they may be perfected in their union" (*Jn.* XVII, 21 ff.). The Master believed that in this way their natural demand for a union with God would be satisfied. This companionship, in turn, would result in new moral motives, impulses, and choices, or, as John (III, 3 and 6) phrases it, in being "born again."

his death as an example of fidelity to duty.

The other factor in the influence of Jesus was his death. Through this supreme test of his devotion to God, men were encouraged to submit their wills to God's purpose in the world and to come to the life of complete obedience and harmony. With his extreme reforms, Jesus foresaw that death at the hands of the rulers was inevitable, but he never for an instant deviated from his ideals and conception of his duty. The disciples, however, were unable to understand that the Kingdom of which Jesus spoke was not earthly and material, and were stunned at the idea of his being put to death. When Peter began to protest vehemently, Jesus had to explain that this was the only way in which

his mission could be performed. Self-sacrifice, he declared, was the inevitable concomitant of reform, and all who wished to follow him must be self-denying even to the point of surrendering life itself. Moreover, neither his death nor any sacrifice of theirs should be viewed as defeat and disaster, but rather as a victory of incalculable benefit to humanity. The account of the whole incident is most memorable:

"At that time Jesus Christ began to explain to his disciples that he must go to Jerusalem, and undergo much suffering at the hands of the Councilors, and Chief Priests, and Teachers of the Law, and be put to death, and rise on the third day. But Peter took Jesus aside, and began to rebuke him. 'Master,' he said, 'please God that shall never be your fate!' Jesus, however, turning to Peter, said: 'Out of my way, Satan! You are a hindrance to me; for you look at things, not as God does, but as man does.' Then Jesus said to his disciples: 'If any man wishes to walk in my steps, let him renounce self, and take up his cross, and follow me. For whosoever wishes to save his life will lose it, and whosoever for my sake, loses his life shall find it. . . . For the Son of Man is to come in his Father's Glory. . . and then he will give to every man what his actions deserve'" (*Mt.* XVI, 21–28).

Thus by his death Jesus set for all men an example of fidelity to duty. Hence, it happened that, even as Judas went out to betray him, the Master could declare prophetically: "Now the Son of Man has been exalted, and God has been exalted through him; and God will exalt him with himself — yes, he will exalt him forthwith" (*Jn.* XIII, 31 f.).

Summary. — The ethics of Jesus seems to be in harmony with "self-realization," and finds its *summum bonum* in "love" and "service." Hence the Golden Rule becomes its precept and the Kingdom of God its goal. The ceremonial and legal idea of righteousness that prevailed in the day of Jesus contrasted strongly with these ethical ideals of his. When further analyzed, Jesus' ideals of "love" and "service" are found to imply charity, mercy, forgiveness, and a number of new virtues. In teaching these "passive" virtues, Jesus did not advocate nonresistance, nor argue against righteous war. And the Christian virtues, though "passive," were intended to be put into practice. Through these ideals of Jesus the lives of those adopting them are to be reconstructed. "Conversion," or turning one's life back to God, leads to "salvation" and membership in the Kingdom. To effect this reconstruction, Jesus used a threefold means, — his life and death, as well as his teachings. His life was unique in its union with the purposes of the Father; his death was an example of fidelity to duty.

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CHAPTER VII

THE TEACHING OF JESUS CONCERNING THE FUTURE

Jesus and the Resurrection. — After having completed our discussion of Jesus' conception of God and man, and of life's ideals and their effect upon the regeneration of the race, we might seem to have all of his message that can possibly prove fruitful to humanity. Our real concern should be for the improvement of society and for right living here on earth, without regard to the future state, for this is within our immediate control and responsibility. If man is immortal and all human beings continue to exist in some form hereafter, the whole matter must be in the hands of a Supreme Being, infinitely wiser than we are, and we can afford to intrust the future to him. Speculation would seem to be vain and idle, and immortality, whether true or not, might seem of little import in our daily life.

All of this reasoning might be considered final, were it not for the fact that our ideals for present living and our conduct now are likely to be inextricably bound up with our conception of the future. This is clearly the case with the principles of Jesus, and, if we are to study his teachings at all, we must deal with all of them, including those concerning the future. Many of his ideas on this subject may seem vague and uncertain, especially as they have in many instances passed through the medium of

Our ideals for present living are bound up with the future.

John's Hellenic philosophy (see p. 21), but we must endeavor to fathom them as far as we can.

Jesus says but little and furnishes no extended argument concerning the life hereafter. He seems generally to assume that, since men are the sons of God, they must share in his immortality. In the parable of the Rich Man and Lazarus, the beggar is depicted as resting on Abraham's bosom, which was a metaphorical description of a happy existence hereafter (*Lk.* XVI, 19 ff.). Similarly, in his account of the Judgment Day, those who had devoted themselves to the service of the less fortunate are pictured as inheriting in the future a kingdom prepared for them from the beginning (*Mt.* XXV, 34 ff.). His final words to the disciples, too, assured them of a dwelling place that he was going to prepare for them in the hereafter (*Jn.* XIV, 2). Likewise he promised the repentant robber that he should be with him that day in Paradise (*Lk.* XXIII, 43).

Jesus assumes,

Sometimes, however, Jesus does definitely assert the fact of a resurrection and a future state. For example, in his confutation of the Sadducees, who sought to test him through the hypothetical case of the woman who had married seven husbands (*Mk.* XII, 18–27; *Mt.* XXII, 23–33; *Lk.* XX, 27–40), he convicts them definitely from their own Scriptures by saying: "As to the dead, and the fact that they rise, have you never read in the Book of Moses, in the passage about the Bush, how God spoke to him thus — 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not God of dead men, but of living. You are greatly mistaken" (*Mk.* XII, 26 f.).

and sometimes even asserts, the resurrection,

but leaves many things unsettled.

But in every statement concerning the future Jesus leaves many things unsettled, as if they were not essential. He neglects altogether the categories of space and time. He is not concerned with the ordinary details as to how resurrection takes place, and he undertakes no real description of the future existence. He makes no statement concerning the way in which the soul is to be embodied in the hereafter, though he stresses a resurrection of persons, rather than bodies, by stating that the resurrection is "from among the dead." [1]

It is not altogether clear, according to Jesus, whether all men, or only the righteous, are to be resurrected. In his discussion with the Pharisees, he maintains that "those who are thought worthy to attain to that other world and the resurrection from the dead . . . are God's sons" (*Lk.* XX, 35 f.). But he speaks elsewhere of the "resurrection of the good" (*Lk.* XIV, 14), as if the bad were also resurrected, and in John (V, 29) it is definitely stated that "those who have done good rise to life, and those who have lived evil lives rise for condemnation." It can only be inferred, then, that Jesus held that all men would meet with a resurrection, but under different conditions and with varying results.

The Resurrection is Both of the Present and the Future. — But the apocalyptic position is somewhat softened in John, and, according to that gospel, Jesus represents the resurrection to be a matter of the present, as well as of the future. John wrote comparatively late (see p. 21), and, when it became obvious that the Coming of Jesus was not to be soon, he was inclined to feel that

[1] ἐκ τῶν νεκρῶν.

the resurrection might, in a sense, take place now. For example, Jesus is represented as saying: "In truth I tell you that a time is coming, indeed it is already here, when the Dead will listen to the voice of the Son of God, and when those who listen will live" (*Jn.* V, 25). Similarly, when Martha concedes that her brother will rise to life "in the resurrection at the Last Day," Jesus adds at once: "I am the Resurrection and the Life. He that believes in me shall live, though he die; and he who lives and believes in me shall never die" (*Jn.* XI, 24 f.). This point of view is not contradictory of that in the synoptic gospels, but is supplementary to it.

The resurrection occurs now, as well as in the future,

A possible explanation of this apparent inconsistency as to the time when the resurrection occurs, might be that the resurrection of the present may be considered a moral renewal of life, or else that it is a feeling of certainty that one will rise again so strong that the resurrection may be said to be virtually present already. Possibly we may interpret the resurrection of the present as a combination of both these ideas. The resurrection, as being a conquest over death, may be held to transcend the time relation altogether. The believer may be said, as it were, from the beginning to be victorious over death. The resurrection is, of course, also asserted to take place in the future, but the teaching is more comprehensive than this alone, and includes the idea of a victory already begun. This interpretation of John would explain why Jesus speaks almost exclusivelp of a resurrection of the "good" or "worthy," that is, of those who have even now become triumphant over death. Jesus might thus further hold that those who

through moral renewal or a feeling of certainty.

refuse to believe will also survive, after their actual death, although we are nowhere definitely informed what the conditions of their resurrection are to be.

The Judgment. — Another conception closely connected with the resurrection was that of the Day of Judgment. This associated phenomenon, which previously appeared in many of the Jewish apocalyptic writings, seems to have been adopted by Jesus, according to the Synoptists, especially Matthew, with his transitional emphasis (see p. 16). When speaking of the return, this evangelist describes all nations as coming before the Son of Man, and being separated by placing the "sheep" on his right hand and the "goats" on his left. He continues:

The gospel accounts of the Judgment are likewise traditional,

"Then the King will say to those on the right 'Come, you who are blessed by my Father, enter upon possession of the Kingdom prepared for you ever since the beginning of the world. For, when I was hungry, you gave me food; when I was thirsty, you gave me drink; when I was a stranger, you took me to your homes; when I was naked, you clothed me; when I fell ill, you visited me; and when I was in prison, you came to me.' Then the Righteous will answer 'Lord, when did we see you hungry, and feed you? or thirsty, and give you drink? When did we see you a stranger, and take you to our homes? or naked, and clothe you? When did we see you ill, or in prison, and come to you?' And the King will reply, 'I tell you, as often as you did it to one of these my brothers, however lowly, you did it to me.'

"Then he will say to those on his left 'Go from my presence, accursed, into the "Æonian fire which has been prepared for the Devil and his angels." For when I was

hungry, you gave me no food; when I was thirsty, you gave me no drink; when I was a stranger, you did not take me to your homes; when I was naked, you did not clothe me; and when I was ill and in prison, you did not visit me.' Then they, in their turn, will answer 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or ill, or in prison, and did not supply your wants?' And then he will reply 'I tell you, as often as you failed to do it to one of these, however lowly, you failed to do it to me.' And these last will go away 'into Æonian punishment,' but the righteous 'into Æonian life'" (*Mt.* XXV, 33–46).[1]

and must not be taken too literally.

This account of the judgment, however, must not be taken too literally. It should not be supposed to afford the sole standard by which character is measured by Jesus, or to lay down the only grounds upon which man will be rewarded or punished. It is simply an allegorical expression of the principle of judgment in general, and teaches how apparently insignificant acts of mercy or the omission of them may indicate the basic motives and principles governing one's life, and thus enable the Judge to decide to which general class a person belongs.

Judgments in the Present and the Future. — But, according to John[2] again, the "judgment," like the resur-

[1] This passage is clearly based upon the apocalyptic book of *Enoch* (LXII).

[2] No such statements are found in the Synoptists, and it is, of course, doubtful whether they really form part of Jesus' teaching, or are the product of John's eschatology. Undoubtedly he felt that, since the *parousia* had not occurred, Jesus must have meant that we are constantly being judged in this life.

Judgments are continually being made now,

rection, would not seem to be a matter of the future alone. It is certainly going on now. Just as the resurrection becomes possible even in the present, through the assured feeling of attaining it, so, if we may trust John,[1] present judgments are continually being made. Passages to this effect appear frequently in the Fourth Gospel. Thus Jesus tells us definitely: "Now this world is on its trial" (XII, 31). He also defends his mission by stating: "It was to put men to the test that I came into this world" (IX, 39). Elsewhere, he says: "I judge as I am taught; and the judgment that I give is just, because my aim is not to do my own will, but the will of Him who sent me" (V, 30). Similarly he declares later: "If I were to judge, my judgment would be trustworthy: because I am not alone, but the Father that sent me is with me" (VIII, 16). Hence, according to John,[1] judgments are ever occurring, since judgment is inseparable from salvation. And judgment may reasonably have been considered part of the work of Jesus, since men must be divided into those who believe and those who reject his truth.

as well as in the future.

The existence of these serial judgments, however, would not be inconsistent with there being a future judgment. "He who rejects me, and disregards my teaching," said Jesus, "has a judge already — the very Message which I have delivered will itself be his judge at the Last Day" (*Jn.* XII, 48). That is, the constant judging culminates in a future judgment, just as the aggregate of entries on the debit and credit columns eventually determine one's solvency or bankruptcy.

[1] See note 2, page 129.

This future judgment represents a crisis, which is a conclusion to the continuous judging process that has always been going on in each person's life. But even this judgment may not be final, since, as we shall see (p. 134), existence and the moral life do not necessarily close with the change known as "death."

Reward and Punishment.— The question of reward and punishment also is logically connected with that of judgment. It forms a necessary part of all Jesus' teachings, not only concerning the future, but all other subjects. Reward or punishment is a verdict accompanying judgment, and is the consequence of reconstruction or of continued sin respectively. These features are not accidental and external, but they come from God and are part and parcel of the history of the Kingdom and of the individual soul. Jesus repeatedly declared that the upshot of the judgment is reward or punishment according to the performances of the individual. "For the Son of Man," he said, "is to come in his Father's Glory, and then he will give to every man what his actions deserve" (*Mt.* XVI, 27). Elsewhere Matthew is more specific, and in detailing the sure reward that awaits the good and the definite punishment assigned to the wicked, he uses the apocalyptic traditions and terminology of the day. He reports Jesus, when explaining the Parable of the Tares (*Mt.* XVIII, 24–30), as saying:

Reward or punishment always accompanies judgment,

"The sower of the good seed is the Son of Man. The field is the world. By the good seed is meant the people of the Kingdom. The tares are the wicked, and the enemy who sowed them is the Devil. The harvest time

is the close of the age, and the reapers are angels. And, just as the tares are gathered and burnt, so will it be at the close of the age. The Son of Man will send his angels, and they will gather from his Kingdom all that hinders and those who live in sin, and will 'throw them into the fiery furnace,' where there will be weeping and grinding of teeth" (*Mt.* XIII, 37 ff.).

The "fiery furnace" as an instrument of punishment for the wicked, in accordance with apocalyptic accounts, is occasionally mentioned elsewhere. A well-known allusion appears in Mark (IX, 43–46), where Jesus maintains, in a discussion on sin and punishment, that one would better lose his hand, foot, or eye than to have his entire body cast into "Gehenna." But the sense in which the term is there used is apparently more metaphorical than literal. Gehenna was the "unquenchable fire" in the valley of Hinnom, just outside of Jerusalem, which was intended to consume all the refuse of the city, and being burnt in it may be figuratively used here to represent the sufferings of those excluded from the Kingdom by their unwillingness to undergo the self-discipline and sacrifice typified in the extreme by the loss of bodily members.

So in the case of several statements concerning punishment and other subjects reported in the gospels, we cannot be certain whether Jesus followed the pathway of tradition or was only speaking figuratively and had a traditional coloring given his sayings by the disciples. He may well himself have employed the current apocalyptic language, though perhaps as the vehicle of a greater truth, or his sayings may have been somewhat misunder-

stood or distorted. At any rate, unless we do hold that Jesus was entirely a product of his times and so take the statements concerning the "fiery furnace" literally, the teaching of the Master stops with the general principles of reward and punishment. It is not unlikely that, as in all his teachings, he stands for principles, rather than specific details. It may well be held that he does not weaken the practical operation of his life ideals or of his conception of the Kingdom by a circumstantial description of its joys, and that, except for a few general allusions and warnings, he was little concerned with a detailed account of punishment. Certainly much more has been said by Jesus concerning marriage and wealth, for example, than such conceptions as "heaven" and "hell." With him punishment seems to be simply the logical outcome of the abuse of a man's life. This view of Jesus is not out of keeping with modern thought. A man who habitually neglects to develop his fundamental instincts and capacities in harmony with the highest ideals, may become largely incapable of opening his nature to these influences, and so realizing his best self. In the terms of Jesus, he loses the capacity of becoming a member of God's family, and so is punished by exclusion from the Kingdom, and is "banished into the darkness outside" (*Mt.* VIII, 12). As the result of neglect of his duties, his social and moral nature has so degenerated that he is unfitted for participation in and enjoyment of the ideal life.

but their nature was probably not specified,

Nor is either the punishment or reward to be regarded as "eternal." The word that has ordinarily been so translated is more properly rendered, as it is here (see pp. 134 f.

and they are not "eternal,"

and 143), as *æonian* or "of the age." It means that the reward or punishment belongs to that great *æon*, — the age referred to by apocalyptists, when the Messiah has come in triumph to judge. And life consists in a series of decisions, and of progress or retrogression. One never stands still in his moral and religious life, and in the teachings of Jesus no reward or punishment is necessarily "eternal." Death is but an artificial line. It is merely a transition to another state, and men do not cease to be men because of death. The life begun here will continue, if we believe in resurrection and immortality, and man will in the life to come reap exactly what he has sown. The consummation will not come with death in the form of "eternal" reward or punishment. Man's struggles and his moral and religious life may well continue hereafter.

since death is a transition, and the struggle still goes on.

The Future Coming of Jesus. — The most discussed phase of Jesus' teaching concerning the future is that which appears in connection with the accounts of his Advent. All three of the synoptic gospels in several places represent Jesus as predicting that he would suddenly appear in power and glory as the Messiah. We have seen (p. 122) that at the time of Peter's protest against the death of Jesus, the Master declared the need of this sacrifice, and then stated prophetically: "Whoever is ashamed of me and of my teaching in this unfaithful and wicked generation, of him will the Son of Man be ashamed, when he comes in his Father's glory with the holy angels" (*Mk.* VIII, 38; *Mt.* XVI, 27; *Lk.* IX, 26). Likewise, after predicting the fall of Jerusalem to certain disciples, he declared: "Then will be seen the 'Son of Man

The gospels predict Jesus' future coming,

coming in clouds' with great power and glory; and then will he send the angels, and gather his people from the four winds, from one end of the world to the other" (*Mk.* XIII, 26 f.; *Mt.* XXIV, 30 f.; *Lk.* XXI, 27 f.). Again, when the high priest demanded to know whether Jesus claimed to be the Messiah, he replied: "I am, and you shall all see the Son of Man sitting on the right hand of the Almighty; and 'coming in the clouds of heaven'" (*Mk.* XIV, 62; *Mt.* XXVI, 64; *Lk.* XXII, 70).

There are many other passages intimating the same views. Jesus clearly predicted, according to the gospels, that after his resurrection he would appear in celestial majesty, to perfect the work interrupted by his death, but still to be renewed and carried on through the ages by his spiritual energy. This supreme manifestation of his glory was to signalize the triumph of his cause and the complete establishment and consummation of the Kingdom of God. It was to be immediately preceded by many social upheavals and other signs, such as the appearance of pretended Christs, "wars and the rumors of wars," "famines and earthquakes," persecutions and tribulations, and darkened sun, unlighted moon, and falling stars (*Mt.* XXIV, 5, 7, 9, 29 and *Mk.* XIII, 6, 7, 11 ff., 24 f.).

preceded by signs,

But, despite these forewarnings the event was to come in a startling and unexpected manner, and was pictured in lurid colors. "As it was in the days of Noah (*Gen.* VII), so will it be again in the days of the Son of Man. People were eating and drinking, marrying and being married, up to the very day on which Noah entered the ark, and then the flood came and destroyed them all. So too, in

and in a sudden and unexpected,

the days of Lot (*Gen.* XIX), they were eating, drinking, buying, selling, planting, building; but, on the very day on which Lot came out of Sodom, it rained fire and sulphur from the skies and destroyed them all. It will be the same on the day on which the Son of Man reveals himself" (*Lk.* XVII, 26–30). Similarly, it is likened to the sudden return of the bridegroom in the night, when the bridesmaids were unprepared (*Mt.* XXV, 1 ff.), to the unexpected arrival of the master when the steward is abusing his power (*Lk.* XII, 42 ff.), or even to the robber stealing into a house (*Lk.* XII, 39 f.). Yet, while the appearance of the Messiah was to come about suddenly and unexpectedly, there was to be no doubt about it when it did come. "For just as the lightning flashes in the east and is seen to the very west, so will be the Coming of the Son of Man" (*Mt.* XXIV, 27).

but unmistakable manner,

There is, however, some difficulty in reconciling two types of statements made by Jesus concerning the exact time when this event is to take place. In certain passages he indicates that it will occur within the lifetime of the existing generation (*Mk.* IX, 1; *Mt.* X. 23; XVI, 28; XXIV, 34; *Lk.* IX, 27). But elsewhere he implies that there will be a lengthened period of waiting (*Mk.* XIII, 35; *Mt.* XXV, 1 ff.; *Lk.* XII, 42 ff.), and that, as a matter of fact, "about 'That Day' or 'The Hour,' no one knows — not even the angels in Heaven, nor yet the Son — but only the Father" (*Mk.* XIII, 32; *Mt.* XXIV, 36).

although the time is uncertain.

Such was the prediction concerning his Advent made by Jesus in the synoptic gospels. What shall we say concerning the truth and meaning of this miraculous appearance? The passages have been interpreted in various

ways. There are many worthy people who maintain that they are to be taken in their literal form and that the Coming, with all its accompanying wonders and glory, will yet take place. They, of course, have to minimize in some way the passages cited above that indicate that Jesus did clearly expect to return during the existing generation. But most modern readers hold that the message is to be taken only in a spiritual sense. They declare that the disciples and evangelists misinterpreted the statements of Jesus on this subject and reported him too literally, or even added descriptions from the apocalyptic writings of the times.

This prophecy has been interpreted literally,

The people of Jesus' day had long held to certain traditions that had sprung up concerning the coming of the Messiah. These apocalyptic accounts depicted the glorified appearance and the striking physical phenomena and demonstrations of supernatural power that were to accompany him and to usher in the establishment of his kingdom and rule over all nations and peoples. Hence the modern psychological interpretation has been that, although the Kingdom that was to be founded by Jesus was based upon inward ethical and spiritual changes in the minds and hearts of men, whenever Jesus hinted at the coming crises and triumphs, even his most sympathetic hearers assumed that he referred to these long-cherished apocalyptic hopes and visible demonstrations of power and glory. In other words, the traditionalized followers of Jesus misunderstood him and embodied their interpretation in phrases of the times that the Master was supposed to have uttered. Statements that did not at all refer to a visible return within the generation of those

or as due to a misunderstanding of his disciples,

then living were, as a result of the disciples' preconceptions, so understood and recorded. General expressions concerning the development of the Kingdom and its triumphs over the things of this world were transformed into definite predictions of the Messiah's advent, with all its popular concomitants. The traditional phenomena and displays of divine power were thus blended in the record of the gospels with the sayings of Jesus.

This "psychological" interpretation is not altogether convincing. Such an explanation includes some elements of anachronism, and seems to commit the "historical fallacy." It is quite as likely that modernists have invested Jesus with their own psychology as that the disciples did. While the spiritual principles of Jesus may be considered valid for all ages and we are only just beginning to perceive their significance, he must in some degree have been the child of his age and people. It was inevitable that he should more or less have taken over the prevailing views of the future, and adopted the apocalyptic eschatology with slight modification. Some apocalyptic ideas and phrases that he did not use may have been attributed to him and he probably read a deeper meaning than was generally understood into the apocalyptic language, but it is inconceivable that the eschatology attributed to him was a complete interpolation.[1]

but Jesus was probably adopting apocalyptic ideas,

[1] The latest great German critic, Schweitzer, in his *Secret of the Messiahship* and in his *Quest of the Historical Jesus* maintains that he has given the *coup de grâce* to the "psychological" interpretation, and his ideas have largely been adapted by a number of modern theologians of various churches, — Tyrell (Roman Catholic), Sanday of Oxford and Burkitt of Cambridge

On this basis, too, the discrepancy concerning the time of the Advent may reasonably be explained. Jesus probably took into account the gradual evolution of human affairs in contemplating the triumph of his Kingdom. He seems often to have realized that it might be long delayed, and he even declared that the hour was known only to God. On the other hand, the Old Testament prophecy and the inner consciousness of his Messiahship imbued him with a faith in his triumph so real and assured and a vision of it so clear that at times it seemed to him already imminent.

And even if we hold that Jesus expected the literal fulfillment of all these Messianic phenomena and that this was altogether a mistake and an illusion, it does not discount his real greatness nor the validity of his message. Moreover, the account of the astounding Appearance is scarcely more wonderful than the sublime confidence of Jesus that a small group of devoted followers, imbued with his own spirit, could leaven the whole world and become the nucleus of a great society with increasing expansion and infinite possibilities for humanity. His widespread spiritual rule, which has come about through

which were no more wonderful than his spiritual triumph.

(Anglican), Scott (Presbyterian), Moffatt (United Free Church, Presbyterian), etc. Schweitzer makes Jesus and his eschatology practically a product of the apocalyptic times into which he was born, but grants a certain amount of plausibility to the hypothesis of Wrede (*The Messianic Secret*), — that the apocalyptic element was interpolated by Mark. "The historical Jesus, of whom the criticism of the future will draw the portrait," says he, "will be a Jesus, who was Messiah, and lived as such, either on the ground of a literary fiction of the earliest Evangelist or on the ground of a purely eschatological Messianic conception."

the gradual acceptance of his principles and the reconstruction of human living, while quite in accordance with all natural law, has been, if anything, more remarkable than a supernatural return in the flesh and the miraculous establishment of a world empire.

Summary. — Jesus both assumes and asserts a "resurrection," but he leaves the details unsettled. Resurrection may be said to occur in the present, as well as in the future, through a moral inspiration or feeling of certainty that one will rise again. Jesus also asserts the principle of "judgment," but his description must not be taken as laying down the sole grounds upon which men are rewarded or punished. Judgments are constantly being made, since they are inseparable from salvation, but there is also a judgment of the future. The gospel description of "reward" and "punishment" must be considered as figurative, and neither one can be taken as "eternal." A most difficult phase of Jesus' teaching concerning the future is that connected with his future coming in power and glory, which the gospels represent him as prophesying. In this Jesus adapted the apocalyptic ideas of the times, but these were scarcely more wonderful than his spiritual triumph.

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CHAPTER VIII

JESUS' TEACHING CONCERNING THE KINGDOM AND THE CHURCH

The Expectation of a Restored Kingdom in the Apocalyptic Writings. — The discussion in the last chapter concerning the future reveals more fully than any that has preceded the focal point in the teachings of Jesus. To a large extent all the other instruction centers in his conception of the Kingdom of Heaven, which was adapted from the apocalyptic traditions of the times. His idea of God and man, his conception of life and its reconstruction, and his teaching concerning the resurrection, judgment, and future coming may all, in a sense, be said to grow out of his idea of the divine community, and the coming of the Messiah in power and glory. While these by-products are of the greatest importance and constitute his permanent message, the Master was primarily concerned in the coming of the Kingdom, where the will of God is to be accepted by his sons, and Jesus, as his vicegerent, is to admit men to citizenship or reject them, according as they have, or have not, been prepared to enter by means of penitence, prayer, and righteousness.

Jesus' central idea of the Kingdom of Heaven

This complex of conceptions contained various factors, but probably presented itself to Jesus as a whole and was subsumed under a single name, — the Kingdom

of God. And, as it has several times been hinted, we must go back to the Jewish Scriptures for its explanation. The idea had been a continuous and lasting element in the religion of the Jewish people up to the time of Jesus, and was effectively used by him as a means of conveying his message. The Jews had for centuries looked forward with longing and confidence to a Golden Age when God's rule should be complete, and, under the leadership of a Messiah, they should return to their pristine power and glory. Amid religious and moral crises and the oppression inflicted by various dominating peoples, they continued to expect a restoration of the days of the Davidic kingdom, when Israel had been prosperous and famous. These ideas appear in such prophets as Daniel and Zechariah and in the apocalyptic books called Esdras, the Psalms of Solomon, and the Assumption of Isaiah, and are elaborated in the apocalypses of Enoch, Baruch, Noah, and many other recently discovered books. They are characterized by figurative and symbolic language, and contain predictions concerning the final issue in human history in the form of an "apocalypse" or revelation.

goes back to Jewish apocalyptists,

who had prophesied a restoration of the Davidic kingdom,

As time went on, the apocalyptic conceptions became more and more heightened. It was definitely prophesied that the reign of renewed prosperity was to be inaugurated by a popular uprising against the dominant Roman power, and that the movement, as we have seen, was to be preceded by various phenomena. A total eclipse of the sun was to occur and the stars were to fall from their elements, and there were to be universal wars and anarchy. The Messiah was to have a fore-

with a variety of details,

runner, to turn the hearts of the people, and Antichrist was to be overthrown. The endless Kingdom was to be ushered in with a judgment, over which the Messiah presided, and to be enjoyed by the righteous in a new heaven and a new earth. Those found wanting at the judgment were to be rejected from the Kingdom, and burnt or tortured in a special part of Sheol. Provision was made for the dead in the doctrine of a resurrection, although it is difficult to say whether all, or only the good, were expected to rise.

The Interpretation as Adapted by Jesus. — There were naturally wide differences in detail as to the nature of the Kingdom and the personality of the Messiah, although the apocalyptic writings agreed in most essentials. While the new monarchy was generally regarded as earthly in location and character, its heavenly origin was never forgotten. Sometimes the Almighty was depicted as the king, and sometimes the Messiah was so regarded; occasionally the latter served as the vicegerent of the former. The Kingdom itself was variously regarded as (1) the sequel of a political revolution, in which God would enable the oppressed to release themselves; (2) the result of divine action alone, in which humanity had no part except to keep the Law; or (3) the outcome of a religious movement of the people, rather than a political upheaval. Elements of all three interpretations appear in various parts of the gospels, and were more or less adopted or adapted by Jesus. But while he was somewhat a product of his times and seems to have been influenced by the apocalyptic atmosphere, descriptions, and language

(see p. 137), he leans toward the third of these interpretations and is inclined always to regard the Kingdom as a spiritual one. This his hearers often found it difficult to understand. The constant tendency of even his disciples was to conceive of the Kingdom as a great political creation. Hence, we find such incidents as the request of John and James, or their mother, that these apostles stand first in the monarchy, or the last inquiry of the disciples: "Master, is this the time when you intend to reëstablish the Kingdom for Israel?" (*Acts* I, 6).

though often Jesus was misunderstood

It must, therefore, have been a disappointment to his disciples when Jesus founded no party, led no popular uprising, and made no use of the sword. They could scarcely conceive of a victory attained through humility, sacrifice, and service. The import of such a Kingdom of God was slow in dawning upon them, and required much patient teaching concerning its applications in a variety of directions that we have discussed in the foregoing chapters. According to the view of Jesus, the coming of the Kingdom meant for the most part a relief from spiritual, rather than political, slavery. Man's nature had been corrupted by sin, but it was possible for him to recover his membership in the divine community through repentance. The coming of this spiritual polity and the deliverance of man through God, he came to proclaim as the "gospel" or Good News.

in his interpretation of the Kingdom.

The Relation of the Church to the Kingdom. — Apparently Jesus conceived of the complete realization of the Kingdom as occurring some time in the future.

The Kingdom was foreshadowed by the brotherhood

But the Kingdom of God was also considered by him to be "at hand" in the incipient community or brotherhood, which foreshadowed that which was to come. In other words, the *ecclesia* or "congregation" was regarded as a species of proleptic Kingdom. In order to build up a community that should inherit this coming Kingdom, Jesus gathered around him a group of followers and strove to instruct them in his conception of God and the higher law and to produce in them a radical change of will. He believed that by bringing them into the right fellowship with God, he would cause them to conform to the conditions that were soon to prevail. He intended to have them form the nucleus of the new people that God would set apart for himself after his judgment. They could thus avail themselves of the powers and privileges of the Kingdom, and become at once the children of the new age. In his conception of the Kingdom, then, the present and future were somewhat blended; it seemed to him so near that the approach of it could already be felt.

that he sought to organize,

Hence, while the Kingdom was yet in the future, Jesus desired that there should be called into existence a group which had broken from the existing order and should seek to identify itself with that to come. He, accordingly, brought the twelve into a species of permanent relationship with himself as his associates and messengers, and thus the nucleus of an organization was formed. At that time a common life and fellowship were established, with simple rites of initiation and membership taken over from contemporary apocalyptic thought, such as baptism (*Mk.* I, 4, etc.) and the Mes-

sianic banquet (*Mk.* XIV, 22 ff.). This, however, is not to say that Jesus expected his brotherhood to be a formally organized institution with authoritative officials, set laws, a creed, and ceremonial, such as is generally indicated by the word "Church" to-day. He was little concerned with founding a religious institution. His chief interest was not in a Church, but a Kingdom. He seldom spoke about organization and left behind no fixed ritual, although he used baptism, which he had inherited from Judaism, as the symbol of moral regeneration and a sign of admission to the Messianic community. He himself formulated no code of rules, but simply described the spirit of Christian life, which his disciples were expected to learn and follow. The principles he taught were to be used only as a guide in the case of a quarrel, difference of opinion, or actual injury.

though he was little concerned with an official institution.

For the procedure to be used in disputes, however, Jesus did outline this policy: "If your brother does wrong, go to him and convince him of his fault when you and he are alone. If he listens to you, you have won your brother. But, if he does not listen to you, take with you one or two others, so that 'on the evidence of two or three witnesses, every word may be put beyond dispute.' If he refuses to listen to them, speak to the Church; and, if he also refuses to listen to the Church, treat him as you would a Gentile or a taxgatherer" (*Mt.* XVIII, 15 ff.). Then he added: "I tell you, all that you forbid on earth will be held in Heaven to be forbidden, and all that you allow on earth will be held in Heaven to be allowed. Again, I tell you that, if but two of you on earth agree as to what they shall pray for, whatever it be,

it will be granted them by my Father who is in Heaven. For where two or three have come together in my Name, I am present with them" (*Mt.* XVIII, 18 ff.).

The Basis of the Petrine Theory. — This apparently is as far as Jesus goes anywhere in prescribing the by-laws or the government of the congregation he wished to establish. And this seems to be decidedly elastic and democratic in its form. It includes no codified canons and no definite officials and hierarchy such as were afterward evolved in the history of the Christian Church.

Similar authority was given the disciples as a whole

It is interesting also to note that, in the passage usually cited to substantiate the claim that Peter was given a special recognition and supremacy over the other disciples as Christ's vicegerent upon earth, exactly the words used in the passage above for "forbid" and "allow" [1] are employed by Jesus. The complete text upon which this "Petrine theory" is largely based reads as follows: "Yes, and I say to you, Your name is 'Peter'—a Rock, and on this rock I will build my Church (or Congregation), and the Powers of the Place of Death [2] shall not prevail over it. I will give you the keys of the Kingdom of Heaven. Whatever you forbid on earth will be held in Heaven to be forbidden, whatever you allow on earth will be held in Heaven to be allowed" (*Mt.* XVI, 18 f.).

with that granted to Peter,

These words were directed to Peter, in the presence

[1] δέω and λύω; in the King James Version and elsewhere they are translated literally "bind" and "loose."

[2] Usually translated "Hell," or better, "Hades," but used not in the sense of a place of punishment, but with the Greek significance of the abode of all the dead.

of the disciples, just after that impulsive follower, in response to a question asked by Jesus of them all, had made clear recognition of him as the Messiah. Jesus, then, being pleased that his mission had become so revealed in his life, took Peter as an index of the little group of the "faithful," and in a pun declared that he had proven himself the *bed rock* upon which the congregation was to be founded, — the pattern disciple after whom were to be modeled the members of the brotherhood that was to unlock the doors to the Kingdom of Heaven.

and the other disciples never recognized special authority in Peter.

But, however we interpret this passage, there is no indication that Peter was ever given any official recognition or special authority by the disciples themselves. He was simply a natural leader in a company of equals and a sort of spokesman in the democratic group. The same interpretation is probably also to be made of the two other passages (*Lk.* XXII, 31 f., and *Jn.* XXI, 15 ff.) in which Peter seems to be given a special commission. And no greater significance need be attached to the fact that his name always appears first in every list of the apostles (*Mk.* III, 16; *Mt.* X, 2; *Lk.* VI, 14; *Acts* I, 13), or that throughout *Acts* Peter is obviously the spokesman and leader of the group. James, rather than Peter, presided at the Council in Jerusalem, when Paul and Barnabas disputed with the Judaizing Christians, who wished to insist upon the rite of circumcision (*Acts* XV, 13 ff.). Again, Peter was freely criticised by the other disciples, whenever they thought him in the wrong. A typical instance of this was the occasion when he was attacked on the ground that he had eaten with the uncircumcised, and in defense related his vision at Joppa

(*Acts* XI, 2 ff.). Similarly, Paul exhibited the vacillating nature of Peter and his own promptness in pointing out his inconsistency. "When Peter came to Antioch," said he, "I opposed him to his face; for he stood self-condemned. Before certain persons came from James, he had been in the habit of eating with Gentile converts; but when they came, he began to withdraw and hold aloof, for fear of offending those who still held to circumcision. . . . I said to Peter before them all, 'if you, who were born a Jew, adopt Gentile customs, instead of Jewish, why are you trying to compel the Gentile converts to adopt Jewish customs?'" (*Gal.* II, 11 ff.). Certainly Paul and the other disciples do not seem to have heard anything of Peter's vicegerency or of any infallibility in his judgment.

The Nature and Importance of the Church. — This whole question of the organization and the proper government of the Church, however, is a matter that has been much mooted. Not only do the two grand divisions of Christianity, popularly known as "Catholic" and "Protestant," radically differ upon the matters involved, but the various Protestant denominations, and, to some extent, the Catholic orders, are not altogether a unit. But this would seem to be a matter of relatively minor importance, and one upon which every person may decide according to the evidence and the dictates of his own conscience. The fact remains, whether or not Jesus anticipated all the officials and ceremonies of the Church to-day in forming his small brotherhood, that the institution began not as a collection of persons, but as a group. The idea of a redeemed community was funda-

The Church has always been an organic unity, and not a collection,

mental in early Christian thought. People were to inherit the Kingdom not as a mass of separate individuals, who had been won to the principles of Jesus, but as common parts of an organic whole, bound by the unity of a single purpose. In order to participate in the new life, one must become a member of the body, and the individual apart from the entire community was as naught. Jesus himself organized this brotherhood of the future, and afterward his disciples clung tenaciously to the idea. They insisted that their powers and privileges belonged to them as a body and that the individual could receive them only in so far as he was a member of that body. It may well be that in the course of time this idea has become somewhat set and formal. The divine community may have crystallized into a social institution organized and administered like any other, and the early Christian teaching may have been somewhat perverted and degenerated into the dogmatic attitude that there can be no salvation outside of this privileged institution. And it is clear that the Church can never exactly represent the Kingdom, since there may be many outside the Church and not formally connected with it that are to be accounted among the "faithful," and among those of the professing may be hypocrites or inconstant members, who are not really part of the Kingdom. But in the beginning the Christian faith was rightly identified with a community into which men had to be admitted before they could participate in the Kingdom, and the Church is now organically a natural development from the Messianic Kingdom proclaimed by Jesus.

and, although at times institutionalized,

Moreover, some such social organization was needed

this organization has been most effective.

to perpetuate the principles of the Master. To bring about the dissemination of new truths and methods of living, we must take advantage of the deep-lying social instinct in humanity. If a religious point of view is to prevail, it has to find social expression, and to lead out into common sympathies and activities. "No man liveth to himself alone." Certainly the way in which the Church has extended out of its primitive beginnings in a remote Roman province into a great world religion, without either outward revolution or popular excitement, and with the complete transformation of thought, viewpoint, morals, and activities it has occasioned, and the great persistence and perpetuity it has exhibited, surviving all the states and nations in existence at its foundation, have fully justified its formation and whatever evolution that has taken place. The Church is to-day, as it has been for centuries, both the chief form of social contact among those already endeavoring to incorporate the teachings of Jesus in their lives, and the most active means of winning over those outside of the Kingdom to efforts toward salvation and the reconstructed life. It is most universal and effective, and until late years about the only force that has been systematically exerted in the regeneration of society.

Summary. — All the teaching of Jesus centers around his conception of the Kingdom of Heaven, which goes back to various apocalyptic writings of the Jews. Jesus tended toward a spiritual interpretation of the Kingdom, which was much misunderstood. He regarded the coming of the Kingdom as future and present, but held that it was to be foreshadowed by an earthly community, for

which he arranged common bonds of fellowship. He does not, however, seem to have instituted authoritative officials or ceremonial, although he outlined a procedure for cases of dispute. Peter was apparently a natural leader, but he does not seem to be recognized as the vicegerent of Jesus by the other disciples. The Church has never been considered a collection of individuals, but an organic group, and, although at times it has been over-institutionalized, it has harmonized with the social instincts of humanity, and has been a most efficient means of developing Christianity and regenerating society.

SUPPLEMENTARY READING.

JENKS, JEREMIAH W. *Social Significance of the Teaching of Jesus.* Study III.

MATHEWS, SHAILER. *Message of Jesus.* Study VIII.

MATHEWS, S. *Social and Ethical Teaching of Jesus.* Study III.

RAUSCHENBUSCH, W. *Christianity and the Social Crisis.* Chapter II.

RAUSCHENBUSCH, W. *Social Principles of Jesus.* Part II, Chapters IV and V.

SCOTT, E. F. *The Beginnings of the Church.* Especially Lectures I, VI, and X.

SCOTT, E. F. *The Kingdom and the Messiah.* Chapters I, and IV–VI.

SELWYN, E. G. *The Teaching of Christ.* Chapters I–IV and VI.

STEVENS, G. B. *The Teaching of Jesus.* Chapters V and XIII.

CHAPTER IX

JESUS AND MODERN SOCIETY

Jesus Uttered Principles Rather than Precepts. — The question is often asked whether Christianity is practicable to-day. With the passage of these many centuries, and the tremendous changes in social, political, and economic conditions, can a point of view formulated in a remote corner of the Roman world still obtain in modern society? Do the principles of the fatherhood of God, the brotherhood of man, "love" or friendship, service, and "salvation" or reconstruction, any longer have a bearing upon human life and conduct? Does "the Kingdom of God" yet endure, and is the "congregation" started by Jesus still an active force in the regeneration of humanity? Do the teachings of Jesus have any message for us, and if so, what is it?

Do Jesus' teachings apply to present society?

If we expect to find direct legislation on social problems and specific reforms in the teachings of Jesus, we are doomed to disappointment. Very little in the way of explicit social teaching appears in the gospels. Jesus was, in general, not concerned with the type of injunctions laid down under the Mosaic Law, or even with the applications of his principles made for the early Christian groups by his great disciple, Paul. The gospels and the early part of *Acts*, in which Jesus' real principles and social teaching are discovered, differ from the *Pentateuch* and

the *Epistles* in about the same way that a constitution does from legislative statutes. Jesus formulated principles rather than precepts. He did not attempt to set up laws and make everything on one side of the line right and on the other side wrong. His chief work was the elaboration of ideals and the description of how spiritual powers might be realized. He seems to have felt that rules are temporary, but that principles are eternal. Nor did he confine himself to social and economic reforms. It was his mission to reveal and inspire. A reformer works for a single age; a revealer is for all time. The mind of Jesus was raised above the social issues of the times, and thus his outlook was wider and his insight deeper. He surveyed the social struggle from above. He viewed it as an incident, as it were, in the campaign of God. Hence his views of society as it is are infrequent, and his chief interest is in what it may become.

Jesus felt that rules are temporary, but principles are eternal.

But this absence of rules and detailed directions in the teachings of Jesus did not come about because there was no need of reforms in the Roman Empire of his day. Political oppression and social abuses were at that time rampant and overt in a way seldom known before or since. The reason why the Master did not concern himself with these crying problems of the times, was simply because his attention was fixed upon the means by which all social questions might find their own solution. He would not limit the scope and duration of his work by uttering a series of moral precepts adapted to the age and the existing social situation alone. The "new birth" was more than a new subjection to law. His principles penetrate to the springs of conduct, to the inner

Hence he did not concern himself with abuses of the day.

spirit, and the secret determinations of man, and he felt that the moral force thereby generated could be trusted to work out specific reforms in every age and under all circumstances.

The Social Teachings of Jesus Are Incidental, and Often Seem Contradictory. — Hence the teaching of Jesus upon various social problems is fragmentary and isolated. His treatment of reforms comes about in a purely occasional and incidental fashion, and he seldom even approaches the making of a code or system. Whenever he met with a problem, he turned from its direct consideration to the principles underlying it. He dealt with it as a physician does with symptoms. For example, in the case of the man who wanted Jesus to compel his brother to share the property with him, the Master refused to intervene, but added, probing the real seat of the difficulty: "Take care to keep yourself free from every form of covetousness; for even in the height of his prosperity a man's true Life does not depend on what he has" (*Lk.* XII, 15).

He turned from a problem to the principles underlying it.

The social teachings of Jesus, then, seem to be usually a species of by-product or illustration of his principles, although, as is often the case with by-products, the value may be very great. But the fact that each statement grew out of the occasion and of the needs of the person addressed, not infrequently makes the teaching of Jesus upon any one point seem contradictory in details. For example, we saw that Jesus appears to counsel nonresistance in the suggestion: "When a man gives one of you a blow on the cheek, offer the other cheek as well" (*Lk.* VI, 29), or in his statement: "All who draw the sword will be

His statements grew out of special occasions, and often seem inconsistent.

put to the sword" (*Mt.* XXVI, 52); but, on the other hand, he seems to declare as positively: "I have come to bring, not peace but a sword" (*Mt.* X, 34), and later he advises each departing disciple to "sell his cloak and buy a sword" (*Lk.* XXII, 36). Similarly, Jesus seems to be equally inconsistent in declaring: "Alas for you who are rich" (*Lk.* VI, 24), but in meeting with the young man of great possessions and loving him (*Mk.* X, 21).

Obviously we cannot gain the views of Jesus from any one statement on a subject. We must reserve our judgment until we have examined all the passages where he dealt with it, and must take into critical consideration the temperament and experiences of the one reporting him. Otherwise we shall be certain to be partial and one-sided in our understanding of his social teachings. For each of his seeming pronouncements is but the outgrowth of the incident with which he is dealing, and is largely colored by it, and it must be viewed as an illustration of some underlying principle. For Jesus concerned himself with the promulgation of principles, rather than definite rules.

Jesus' Attitude toward Marriage and Divorce. — The only place where Jesus has ever seemed to depart from his usual procedure of laying down principles rather than laws, is found in the case of marriage and divorce, and even this exception is more apparent than real. Let us examine this seeming instance of specific legislation as reported in the three synoptic gospels. The oldest account reads:

"Some Pharisees came up, and, to test him, asked: 'Has a husband the right to divorce his wife?' 'What direction

did Moses give you?' replied Jesus. 'Moses,' they said, 'permitted a man to draw up in writing a notice of separation and divorce his wife.' 'It was owing to the hardness of your hearts,' said Jesus, 'that Moses gave you this direction; but, at the beginning of the Creation, God made them male and female. For this reason a man shall leave his father and mother, and the man and his wife shall become one; so that they are no longer two, but one. What God himself, then, has yoked together, man must not separate.' When they were indoors, the disciples asked him again about this, and he said: 'Any one who divorces his wife and marries another woman is guilty of adultery against his wife; and, if the woman divorces her husband and marries another man, she is guilty of adultery'" (*Mk.* X, 2–12).

Jesus insisted upon the integrity of the marriage bond;

The general position here taken by Jesus would seem to be fairly clear. In opposition to lax conditions in the maintenance of the family that had arisen under the Mosaic law and that had become scandalous under the Roman jurisprudence, he seems to insist upon the integrity of the marriage bond. He admitted that, under the crude conditions when the Mosaic law (see *Deut.* XXIV, 1) was instituted, it may have been found necessary to permit men to dismiss their wives because of small faults or mere displeasure and remarry, in order that worse might not happen. But, as against this, he asserted the older law of God and of our very natures (*Gen.* I, 27 and II, 24), that by marriage two lives and personalities have been merged, and a spiritual, as well as physical, union has been formed. He seems to have regarded marriage

not as a concession to human weakness, but as a fulfillment of the innate social and spiritual needs of man. Because of the importance of such a union to the welfare of the individual and society, he maintained that it should not be lightly broken. He is even represented as declaring that the relation could not be dissolved without the commission of adultery.

in general he regarded divorce, with remarriage, as adultery.

This sentiment is briefly corroborated by the careful statement of Luke (XVI, 18), but the version of Matthew (V, 32 and XIX, 9) softens the statement to: "Any one who divorces his wife, except on the ground of her unchastity, and marries another woman, is guilty of adultery." The exception, however, is probably an ecclesiastical gloss of Matthew's (see p. 16), to make matters a little easier for the Church. It does not affect the principle, for, in the case of adultery, the coalesced personalities may well be regarded as having been sundered. Obviously, under this interpretation of Matthew, the innocent party might re-wed without offense, and modern thinkers, who claim to be in harmony with the spirit of Jesus, have at times gone further than Matthew in the looseness of their construction. Desertion, habitual cruelty, hereditary insanity, venereal disease, or even nonsupport, as a cause, has by some been held to be the full equivalent of adultery in breaking the physical and psychical union. Such an elastic interpretation is, of course, very questionable, especially if we undertake to extend it to all of the two score of causes recognized in various states of the Union, or even claim, as do some people, that divorce and a new marriage are in harmony with the principles of Jesus, whenever conjugal love is felt by one or both par-

Many legal grounds for divorce seem out of harmony with the Spirit of Jesus,

ties to be dead.[1] While these views of divorce may possibly be defended on the ground that they are more practical, judicious, or sociologically sound, they would seem to strain the principles of Jesus beyond the breaking point. The civil law may with propriety maintain that marriage is a temporary contract arranged for the convenience of the parties concerned, and scholars may reasonably hold that the monogamic family is but the product of evolution and is subject to further transition and change, but certainly shiftiness or impermanence in such a vital social relation hardly seems in keeping with the ideal fraternity and the social and divine nature of man as conceived by Jesus.

but he does not assume the attitude of a lawgiver.

But even in this matter, it is not likely that Jesus wished to assume the attitude of a lawgiver and formulate a definite program or unchanging scheme of domestic relations. While the spirit of his teachings is clear, they seem to be intended not as legislation, but as an illustration of his ideas about the nature of marriage, which are in keeping with all his principles concerning the nature of God and man and of sin and salvation. It is a genuine union of personalities, physical and spiritual, and, if the Kingdom, or divine society upon earth, is to be realized, there is great danger in instability. The principles of Jesus, however, constitute an ideal and not a law. It does not seem probable that concerning the matter of marriage and divorce alone, vital as the maintenance of the

[1] This latter situation, it is claimed, means a continuance of physical relations when the psychical have been destroyed, and is a sex outrage and a violation of the idea of union set up by Jesus.

family is to his idea of brotherhood and a divine society, he would have varied from his usual procedure. He was primarily a promulgator of great principles; not a promoter of specific social reforms.

His Reverence for the Family. — Jesus' reverence and care for the preservation of the human family appeared in a variety of other ways. The family was the finest development under the Jewish prophets and sages, but the regard for it was greatly elaborated by Jesus and his ideal of social structure centered about it. Upon this analogy he based his conception of the Kingdom or heavenly family. With him the unity of the family became a social force, molding all mankind into one divine family under the fatherhood of God. Through the home alone he felt that the finest and most significant social inheritances can be taught and trained into character. And without the coöperation of the family and society, he scarcely hoped that much could be accomplished for the race.

Jesus developed the Jewish regard for the family.

This regard of Jesus for the family was also reflected in his habitual sympathy for domestic life and his considerate attitude toward women. He placed woman upon a par with man, and made her something more than a plaything or toy, — more than a creature of man's fancy, an instrument of his passion, or a subject of his tyranny. With Jesus, woman was regarded as the companion and friend of man, and became endowed with the same rights and duties,—

He placed woman upon a par with man,

> "A creature not too fair and good
> For human nature's daily food."

While woman had come to be very largely emancipated before the days of the Roman Empire, and to occupy a fairly important position among the Jews, Jesus raised her beyond any standing she yet had known. In Rome she was continually ridiculed by the satirist and writer of comedy, and in Judæa she could easily be divorced by her husband and had little recourse against this abuse.

The condition of equality, sympathetic companionship, and respect to which she attained through Jesus is witnessed by numerous incidents in his life. There is nowhere recorded a dealing of Jesus with women that is not respectful and kindly. The housewife carried to him her cares of preparing the meal, and was by him raised to sentiments beyond her dull routine (*Lk.* X, 38–42). The degraded woman called forth his sympathy, and to her he revealed an ability to be pure and kind at the same time (*Lk.* XXI, 38 ff.; *Jn.* VIII, 1 ff.). It was women that especially afforded him and his apostles material support out of their own means, in gratitude for what he had done for them (*Lk.* VIII, 2 f.). A woman, too, through grateful faith, anointed him with costly perfume during his last days upon earth (*Mt.* XXVI, 6–13; *Jn.* XII, 1–8). Finally, it was a woman of whose welfare he thought even when death impended, and with his last words he commended his mother to the care of his beloved disciple (*Jn.* XIX, 26 f.).

Thus, the great apostle, Paul, in interpreting the teachings of Jesus, might well say: "All distinctions between . . . male and female have vanished; for in

union with Christ Jesus you are all one" (*Gal.* III, 28). Yet in maintaining the equality and companionship of women, as elsewhere, Jesus held to principles rather than precepts, and was not concerned with social reforms and specific legislation. He did not directly attack any of the conventions that then and centuries since have kept woman as a political, legal, and economic dependent of man. He never inveighed specifically against the double standard of morality, nor advocated equal rights for women. Here also he seems to have felt that, as his spirit and general teachings prevailed, all special cases of injustice and evil would naturally vanish.

but offered no specific reforms.

The importance that Jesus attached to the integrity of the family is also seen in the deep personal interest and regard that he had for children. He could never conceive of children being treated by their parents in any except a kindly way (*Mt.* VII, 9 f.; *Lk.* XI, 11 f.). The most familiar picture that we can form of the Master shows him with little children upon his knee or in his arms (*Mk.* IX, 36; X, 6). Likewise, we read that "little children were brought to Jesus, for him to place his hands on them, and pray" (*Mt.* XIX, 13). And he seems to have been glad that children were playing an important part in his triumphal entry into Jerusalem (*Mt.* XXI, 15 ff.).

Jesus loved children for their simplicity, intuition, humility, and teachableness, and, because of these qualities, made them generally symbolic of the entrance of an individual soul into the divine community. "Let the little children come to me," he said, "and do not

He made children symbolic of Christian life,

hinder them; for it is to the childlike that the Kingdom of God belongs. I tell you, unless a man receives the Kingdom of God like a child, he will not enter it at all" (*Mk.* X, 14 f.; *Lk.* XVIII, 16 f.; *Mt.* XIX, 14). Similarly, he made the life of the child typical of the real Christian life, when the disciples came to him and asked: "Who is really the greatest in the Kingdom of Heaven?" On that occasion he called a little child to him, and said: "Any one who will humble himself like this child—that man shall be the greatest in the Kingdom of Heaven. And any one who, for the sake of my Name, welcomes even one little child like this, is welcoming me" (*Mt.* XVIII, 1–5). So, too, he uttered the prayer: "I thank thee, Father, Lord of Heaven and earth, that, though thou hast hidden these things from the wise and learned, thou hast revealed them to the childlike! Yes, Father, I thank thee that this has seemed good to thee" (*Mt.* XI, 25 f.). Hence, when about to leave his disciples, Jesus referred to them as his "children" (*Mk.* X, 24; *Jn.* XIII, 33).

and since his day the attitude toward them has greatly changed,

Since the day of Jesus our attitude toward children and their training and discipline has greatly improved. Children now have a hold upon the thoughts, feelings, and conduct of men such as was never possessed in ancient times. While many factors have undoubtedly contributed to this humanization, one chief cause has been the life and teachings of Jesus. Yet here again it is with Jesus a matter of ideals and principles, rather than of specific precepts and laws. He never prescribed any definite regulations for rearing and educating children, or for their treatment by parents or others. He

but he did not prescribe rules for their training.

seems to have felt that his conception of the fatherhood of God and brotherhood of man, and the ideals associated therewith were sufficient to produce the most satisfactory results in every age. He simply taught the dignity of every human soul, the duty of sympathizing with the weak and lowly, and the important position of children in human life. It has been left to those who would follow him to apply these principles and to fit them to the needs and possibilities of an imperfect society.

Jesus' Use of Banquets and Social Life. — The general attitude of Jesus toward social life and recreation may also be readily gathered from his statements and conduct upon sundry occasions. It is obvious that, while he was "a man of sorrow and not unacquainted with grief," this was not the dominant note in his life. His whole soul was wrapped up in duty and achievement, but he often sought joy and diversion as a means of refreshing himself for his own work and of teaching higher lessons to others. He was no ascetic, but associated himself with an accepted hospitality from all classes. There is no record of his ever declining an invitation to a social gathering. He began his mission by being present at a wedding feast (*Jn.* II, 1–12), and closed it with bringing his disciples about a common board (*Mk.* XIV, 15 ff.). He was entertained by his future disciple, Matthew, upon an occasion when "a number of taxgatherers and outcasts took their places at table with Jesus and his disciples," and his association with these people brought him much censure (*Mk.* II, 13–16). Likewise, he encountered criticism by requesting an

Jesus was often criticised for attending festive occasions,

invitation to visit in the home of Zaccheus, who was a tax-gatherer and a "sinner" (*Lk.* XIX, 5 ff.). Moreover, it was at a dinner given him by the Pharisee, Simon, that "a woman, who was an outcast in the town, . . . brought an alabaster jar of perfume, and placing herself behind Jesus near his feet, . . . anointed them with the perfume," and thus led to Simon's questioning the status of Jesus as a prophet (*Lk.* VII, 36–39). And at a breakfast to which he was asked by another Pharisee, we know that he was taxed by his host with not observing the Jewish ceremonial (*Lk.* XI, 37 f.).

Upon many other festive occasions Jesus must have been in attendance. Banquets often figure as the central feature in his parables, and even the Prodigal Son closes with a celebration of this kind. This frequent mention of and participation in social life during his ministry brought down upon the Master much abuse not only for the company he kept, but as a "glutton and wine-bibber" (*Mt.* XI, 19; *Lk.* VII, 34). But Jesus was, of course, neither an epicure nor a mere pleasure seeker. Life to him was more than food and drink (*Mt.* VI, 25; *cf. Rom.* XIV, 17). It was always his purpose, by means of festive gatherings, to prepare himself for further work, and to advance the happiness and moral welfare of others.

but he did this to prepare for his work and help others.

Hence Jesus did not treat any particular material pleasure or species of social life as inherently wrong and an unmitigated source of evil, but taught that it became so only when completely yielded to and made an end in itself. Nor, on the other hand, did he specifically

He did not oppose or prescribe any form of social entertainment;

prescribe banquets, parties, and other amusements. Everything of the sort must become a means to something higher. In his philosophy there were no set rules with regard to forms of diversion. Nothing was definitely required or forbidden; all depended upon the use made of it. Food and clothing, creature comforts and enjoyment, were all of value in their way, but he bade his disciples: "first seek his Kingdom, and then all these things shall be added for you" (*Mt.* VI, 31 ff.). He did not condemn the joys and relaxations of this world, nor advocate self-abnegation *per se.* He held that we overcome the world, not by isolating ourselves from it, but by subordinating it to our higher uses. He prayed for his disciples: "I do not ask thee to take them out of the world, but to keep them from Evil" (*Jn.* XVII, 15). He preferred that they should rather remain in the midst of society as "the Light of the world" (*Mt.* V, 14).

all depended upon the use made of it.

Jesus' Attitude toward Wealth. — Again, in regard to the accumulation of wealth in this life, as already noted (see p. 157), we must be careful not to distort the teachings of Jesus. We must look for underlying principles, rather than for definite commands. The various passages of the gospel in which he treats of wealth must not be taken literally or as a set of disconnected aphorisms, but the scattered statements must be carefully weighed and a general impression derived.

On the one hand, there are innumerable passages, especially in Luke (see p. 18), where Jesus pointed out the dangers of wealth. He hinted constantly at the difficulties that exist for the holders of great riches, and

Dangers of wealth, —

sternly warned those who were very prosperous. Riches he repeatedly showed, in the first place, are transient; the tenure of them is brief, and the pleasures that they can bring are limited. The rich man of the parable, who had lived only to fill his barns, found that his life was required of him before he had time to enjoy his wealth. "So it is," said Jesus, "with those who lay by wealth for themselves and are not rich to the glory of God" (*Lk.* XII, 21). Hence he advised his disciples: "Sell what belongs to you, and give in charity," since the credit thereby obtained in heaven would not be liable to theft or loss, like earthly wealth (*Lk.* XII, 33 f.; *Mt.* VI, 19 f.). The possession of wealth, too, he clearly saw, tends to dull one's sense of human brotherhood, and to cause him to forget the existence of misery in others. The rich man was utterly oblivious of Lazarus, who lay at his gate, was covered with sores, and longed to satisfy his hunger with the crumbs that fell from the other's table (*Lk.* XVI, 19 ff.). Likewise, the wealthy young man of conventional morals, who consulted Jesus, was felt by him to be too complacent of existing conditions, and was told: "There is one thing still lacking in you; sell everything that you have, and distribute to the poor" (*Lk.* XVIII, 22; *Mt.* XIX, 21). This advice entailed a more complete surrender of possessions than Jesus elsewhere required, but he realized that the antidote was none too strong for the selfishness of the individual concerned. The man's wealth, he saw, had blinded him to the suffering of the poor, and affected his entire character. His accumulations had not only resulted in wronging others, but in largely ruining his own possibilities.

transitoriness,

dulling of sympathy,

This dwarfing of personality, so subversive of one's best interests and happiness, was another reason for Jesus' invectives against wealth. "What good is it to a man," he asked, "to gain the whole world and forfeit his life?" (*Mk.* VIII, 36). And again he exclaimed: "Alas for you who are rich, for you have had your comforts in full" (*Lk.* VI, 24). He thus condemns the rich, not because of their wealth, but because they have no further aspiration. And, as he says later: "Even in the height of his prosperity a man's true Life does not depend on what he has" (*Lk.* XII, 15). As we have seen, too, in all the preceding citations, it was only by a regard for the poor and the consequent development of his own character that one could come into harmony with the love of the Father, and claim membership in the Kingdom. "No one," Jesus said elsewhere, "can serve two masters, for either he will hate one and love the other, or else he will attach himself to one and despise the other. You cannot serve both God and Money" (*Mt.* VI, 24). And this was the ground for his hyperbolic remark to the disciples, when the young man of great possessions went away distressed at his suggestion of giving up his wealth: "It is easier for a camel to get through the needle's eye than for a rich man to enter the Kingdom of Heaven" (*Mt.* XIX, 24; *Mk.* X, 24 f.).

dwarfing of personality,

and want of harmony with God;

On the other hand, Jesus frequently showed no opposition whatever even to very great wealth. If he had disapproved of the accumulation of property, it would be difficult to account for his use of metaphors drawn from the relations and duties of householders, landowners, and stewards, to throw light upon spiritual truths. More-

but wealth is justifiable, when it ministers to public good,

over, while he approved of Zaccheus, for example, when he offered to give one-half his property to the poor, there is no indication that he objected to his retention of the remainder (*Lk.* XIX, 8). Although he generally recognized that the pursuit of riches might destroy the highest ideals and interests both of man and society, he elsewhere taught that great possessions could be rightfully obtained and faithfully used. If they master the possessor, he becomes their slave; but they may be made his servant and be used to minister to the highest interests of himself and society. Wealth may be properly used for charity, for increasing the happiness or culture of the people at large, or for enabling one to carry on scrupulously and effectively his special work in life. Money, Jesus would seem to hold, is not owned, but owed by the rich; it constitutes a trusteeship, not a possession. Wealth is justifiable, provided that it contributes to the public good.

Hence in the parable of the talents (*Mt.* XXV, 14–30), Jesus did not condemn, but decidedly approved of thrift and the accumulation of property. "Well done, good, trustworthy servant," the master is represented as saying to the one who had successfully invested the sum intrusted to him, while the one who had kept the money unemployed is called, "You lazy, worthless servant!" And the master even went so far in rewarding the thrifty servant as to present him with the money taken from the other and to declare: "To him who has, more will be given, and he shall have abundance; but, as for him who has nothing, even what he has will be taken away from him." So even an unjust steward is commended, be-

cause he utilized the material means of his master to secure things of more value, — friendship and business credit (*Lk.* XVI, 1–12). A wise administration of wealth, therefore, is one that leads to the building of character, and Jesus counsels: "Store up treasures for yourselves in Heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there will your heart be also" (*Mt.* VI, 19 f.; *Lk.* XII, 33 f.).

Thus it is possible to get back of these two radically divergent views of Jesus about wealth to the general principles involved. He does not stigmatize the accumulation of riches in itself, except as it brings a man's character into jeopardy. Wealth may be used to the benefit of society and the strengthening of its possessor. No single social type — the rich or the poor — monopolized the sympathy or acceptance of Jesus, and he never intended to array one class against the other. The categories of his social judgment were never those of wealth and poverty; he was interested only in the extension of the Kingdom of God.

and Jesus does not stigmatize it, except as it jeopardizes character.

Jesus' Ideas about Almsgiving. — Similarly, Jesus has little to say about the giving of alms. From one passage only do we gather that he was himself accustomed to give to the poor (*Jn.* XIII, 29), and there it is found merely stated as a fact without further reference to attendant circumstances. He was concerned with removing the conditions of poverty, rather than with alleviating it. The cure of the disease he believed to lie in eradicating its causes, moral and intellectual, rather than in treating the symptoms. He endeavored to de-

Jesus says little about almsgiving;

velop industry and fidelity, on the one hand, and check all exaction, exploitation, and other social ills on the other, by putting men in the right relations with God and their fellows and inspiring fraternity and helpfulness, and by recognizing wealth as a species of stewardship. He was strikingly considerate and tender toward the poor, as is shown in a variety of his sayings. "Blessed are you who are poor, for yours is the Kingdom of God," for example, is the form in which the beatitude appears in Luke (VI, 20). The complacent young man is advised to "give (or distribute) to the poor" (*Mt.* XIX, 21; *Lk.* XVIII, 22), and the disciples are instructed to "give to everyone who asks of you" (*Mt.* V, 42; *Lk.* VI, 30). But no definite indication is ever given as to the intention, manner, or amount of the donation.

he warns against its abuses,

In fact, almsgiving is clearly only an incidental of the teaching of Jesus, and may at times be even contradictory of his main principles. For, praiseworthy as he assumed it to be, he often warns against the abuses, ostentation, or commercialism into which it may sink. "Therefore, when you do acts of charity," he said, "do not have a trumpet blown in front of you, as hypocrites do in the synagogues and in the streets, that they may be praised by others. There, I tell you, is their reward! But, when you do acts of charity, do not let your left hand know what your right hand is doing, so that your charity may be secret; and your Father, who sees what is in secret, will recompense you" (*Mt.* VI, 2 ff.). In the case of the Good Samaritan (*Lk.* X, 30–36), the financial relief is pictured as of much less importance than the compassion and care shown him. Likewise, the rich men

who gave of their superfluity to the Temple offerings were scorned in comparison with the widow with her two farthings, of whom Jesus said: "I tell you that this poor widow has put in more than all the others; for every one else here put in something from what he had to spare, while she, in her need, has put in all she had to live upon" (*Lk.* XX, 1–4). Evidently, with Jesus, almsgiving is an important virtue, but no definite rules can be laid down for it, and it requires watchfulness and discipline. Its value depends upon the spirit in which it is given and the sacrifice it entails.

but lays down no definite rules for it.

The Attitude of Jesus toward Industrial Conditions. — In his teaching concerning industrial life, too, Jesus gave no specific instruction and laid down no definite program. He viewed all questions from above and treated them from the standpoint of preparation for the Kingdom of God. Although many have represented him as the advocate of one system or another — individualism, communism, socialism, anarchy — in reality, he never advocated any definite form of economic control. He would have held that any industrial system is to be valued by its contribution to character rather than by economic advantage, and that our desires and ambitions should be for spiritual, and not economic, profit. His motive is quite different from that of various propagandists. Where they would begin with economic needs and proceed to economic reforms, he started with spiritual needs and led toward a spiritual Kingdom. The one holds to economic transformation as the basis of character; the other bases his expectations upon the belief that character will produce economic transformation.

Jesus advocated no definite form of economic control,

Thus Jesus implied that the real difficulty with industrial conditions is not mechanical, but moral. From his principle already discussed, that wealth is to be held by its possessor in trust for society, it would follow that a faithful steward would see that those for whom he held it were given sufficient means for their support. This would mean at least a living wage for all. Hence, while Jesus recognized in the parable of the talents that men should be rewarded according to their efforts, by the story of the workers in the vineyard (*Mt.* XX, 1–15) he taught that the employer should be interested not chiefly in getting the work done for a minimum of cost, but in seeing that employment and a living were afforded to all. Those who had worked but an hour, as well as the full-time laborers, had done their best, and it was the duty of society to afford them both a livelihood. Here also, then, Jesus was not an economist, and was urging no industrial propaganda, but he would determine the value of any existing economic institution or custom according as it tended toward the establishment of the principle of fraternity or not.

but estimated all existing institutions according to the principle of fraternity.

Jesus' Position on Politics and Government. — Concerning government and politics also, Jesus seems never to have made any definite pronouncement. While we find general statements, comparisons, and implications on the subject scattered through the gospels, he nowhere formulated a political system. To have advocated one type of government above all others, or to have favored one political party or another, would have limited his message to his own day; and he would almost certainly have ruined his influence, had he aroused

He did not favor one form of government or another,

political feelings in any direction. At that time the civil government was largely in the hands of Rome, but the Jews held two very different attitudes toward it. While the Roman Emperor had granted relative local autonomy to Herod Antipas, son of Herod the Great, who represented him in Galilee and Perea, Judæa came more directly under the imperial government through the procurators. The majority of the people felt that they should submit to this latter control, but a goodly minority, known as the "Herodians," were ready to revolt at any favorable moment. It was, therefore, with the idea of embroiling Jesus either with the Roman government or with the Herodians, that the Pharisees once asked him: "Are we right in paying taxes to the Emperor, or not?" But, instead of answering categorically, he said: "Pay to the Emperor what belongs to the Emperor, and to God what belongs to God" (*Mk.* XII, 13 ff.; *Mt.* XXII, 15 ff.; *Lk.* XX, 20 f.).

Thus Jesus avoided the horns of a dilemma and a partisan position in politics. He simply recognized constituted authority in its own sphere, and advocated obedience to it when it existed for the welfare of society. Elsewhere he showed his acceptance of existing monarchical institutions by the illustrations he often drew from the life of royalty. Such were the parable concerning the nobleman, who went to claim his kingdom and left ten pounds with each of ten servants (*Lk.* XIX, 12–27), the story of the king who made a marriage feast for his son (*Mt.* XXII, 2–10), the parable of the king that was more merciful than one of his subjects (*Mt.* XVIII, 23–35), and the statement about a kingdom

and while he recognized constituted authority,

divided against itself (*Mk.* III, 24). Similarly, he respected and supported the existing ecclesiastical authorities. When the collectors demanded the annual Temple rate, after stating his claim to exemption from this tax for the maintenance of his Father's house, he instructed Peter how to pay it [1] (*Mt.* XVII, 24 ff.). He would not descend to a controversy, but yielded in this nonessential, in order that he might stress something more important and that his example to the contrary might not tempt others to stumble.

he held that God's claims were supreme.

At other times also Jesus showed respect for the needs and claims of the state and established religion, but, as in the case of the civil tax, he implied that this was of small import as compared with obedience to God. While, for example, he justified Pilate as a judge and submitted to the government, he answered Pilate's declaration of his power by saying: "You would have no power over me at all, if it had not been given you from above" (*Jn.* XIX, 11). He was never primarily concerned in earthly governments, but in the establishment of a spiritual Kingdom. Thus he earlier declared to Pilate: "My kingly power is not due to this world. If it had been so, my servants would be doing their utmost to prevent my being given up to the Jews; but my kingly power is not from the world" (*Jn.* XVIII, 36). Since the establishment of the Kingdom of God was his chief mission, he gave no definite instructions concerning earthly government and political parties. He yielded

[1] This incident does not appear in Mark (IX, 33), and seems to have appealed to Matthew, because of his desire to heighten a narrative through the miraculous (see p. 16).

obedience to existing authority, and confined his teaching to principles and motives. For in politics, as elsewhere, he held that principles are eternal, and principalities are ephemeral.

The Principles of Jesus and Their Application.— Many other social, economic, and political questions are discussed in the gospels. But in all his treatment of social problems, as in the rest of his teaching, Jesus lays down no definite laws. And any one who seeks to discover a "rule of thumb" is liable to pervert his teaching. Such a man is endeavoring to make a sign-post out of a guiding star. He finds precepts and rules, where Jesus had the vision to formulate broad principles and high ideals. He would make a rule of thumb of the teachings of the Master, to save himself the necessity of thinking and working out his own salvation. He prefers, by a blind selfishness, to limit the sayings to his own brief span of life, while Jesus uttered his teachings for all time. Of course, this is not to say that Jesus has no message for modern society. On the contrary, it has been found that, as it advances, civilization comes constantly into greater harmony with the principles and teachings of Jesus. But we must make the application for ourselves. His more important message does not exist for the dull, inert, or closed mind.

Hence on all social problems Jesus lays down no definite laws,

but left principles to be applied.

Summary. — Jesus formulated ideals and principles, and did not lay down definite rules, since the latter could apply but to a single age, while principles are eternal. His utterances upon a given social problem, therefore, were made as illustrations of his principles, and, growing out of the occasion, often seem contradictory, unless

they are examined together. Jesus' attitude toward divorce seems most nearly an exception to this general procedure, but, while he held that marriage united two personalities, and that any breach of the union, though it were legal, constituted adultery, it is doubtful whether even here he acted as a lawgiver. The reverence of Jesus for the integrity of the family is reflected in his consideration for women and his love of children, but he did not advocate any special reforms in the treatment of women, nor prescribe regulations for the rearing of children. Jesus used social occasions for recreation and instruction in higher views of life, but formulated no rules concerning diversions. The accumulation of wealth was regarded by Jesus as dangerous to the possessor and to society, although he held that it was justifiable, if treated as a stewardship. While he commended almsgiving, he wished to guard against its abuses. In industrial life, he advocated no one system, but held that each must be measured by a moral, rather than an economic standard. Nor did Jesus formulate a definite political system; he recognized existing authorities, but held to the principle that obedience to God is paramount. On all other social questions, Jesus laid down no specific laws, but left his followers to apply his principles to the problems of each age.

SUPPLEMENTARY READING

ABBOTT, LYMAN. *The Ethical Teachings of Jesus.*

JENKS, JEREMIAH W. *Social Significance of the Teaching of Jesus.* Studies VI–XI.

KENT, C. F. *The Social Teachings of the Prophets and Jesus.* Chapters XVI and XVIII–XXII.

MATHEWS, SHAILER. *Message of Jesus.* Chapters IV–VII.
MATHEWS, S. *Social and Ethical Teaching of Jesus.* Studies VII–IX.
MATHEWS, S. *Social Teaching of Jesus.* Chapters III–IX.
PEABODY, F. G. *Jesus Christ and the Social Question.* Chapter I.
RAUSCHENBUSCH, W. *Christianity and the Social Crisis.* Chapter II.
RAUSCHENBUSCH, W. *Christianizing the Social Order.* Part II, Chapter VI; Part III, Chapter I.
STALKER, JAMES. *The Ethic of Jesus.* Chapters XV and XVI.

CONCLUSIONS

WHAT DID JESUS TEACH?

The teachings of Jesus were presented in the dress of the Messianic prophesies of the apocalyptic writers, which he had inherited and adapted. They centered around the Kingdom of God, which was to be established in the near future, and involved the inauguration of a new order, in which everything would be in complete accord with the divine will. Jesus felt that this future Kingdom was so near at hand as to be already projecting its influence into the present, and that men might at once begin to submit their lives to its higher law. To this end he sought to foreshadow the new order in an earthly congregation or "church," which should be ready to inherit the divine Kingdom when it came. He gathered around him a group of followers, and strove to teach them his new conceptions of God and the higher law. But the Messianic categories in which the Master's teachings were presented had begun to lose their meaning almost before the gospels were recorded. They have ever since had to be interpreted anew by the Church he started, in order to be intelligible in later times and with different peoples. And to-day the world finds its consolation and help in the moral and religious ideals of the Master and the aspect of Jesus as a teacher, rather than in the con-

summation of a Messianic Kingdom and in his coming in power and glory.

His teachings may be briefly recapitulated. Jesus described God as "father," with the attributes of protecting care, pity, and forgiveness, and held that men became the sons of God by adopting these characteristics. On the social side, he regarded God as "king," and made humility, purity, and service the test of membership in his Kingdom. These ideals, then, lead to a process of reconstructing one's life known as "conversion," and the state attained thereby is called "salvation." In his teaching concerning the hereafter, according to John, Jesus asserted a present resurrection, as well as a future. The same evangelist represents him as teaching that judgments are constantly being made, but culminate in final judgments; and that reward and punishment will not consummate with death. For the solution of social problems — divorce, the family, diversions, wealth, almsgiving, industrial conditions, and politics, Jesus has furnished principles and not definite rules. And his utterances upon any problem were illustrative of these principles, and, growing out of the occasion, often seem contradictory, unless they are examined together.

Thus, while his central concept of the Kingdom was not really original with Jesus, the ideas that were at first ancillary to it are largely his own. He certainly associated with Messianism a higher ethical teaching than the traditional rules of conduct under the old Law, and this was the legitimate fruit of his own deep sympathy with the will of God. It involved a fellowship

and communion with God so intimate that it could be best expressed in the terms of the relation between father and son, and he felt that he had in his own life anticipated this relation. Hence the Messianic guise has affected but little the permanent contribution made by the teachings of Jesus. The presuppositions from which they made their start have largely disappeared, but the real message is brighter than ever. It may be differently apprehended by various ages and peoples, but it always makes the same striking appeal. What Jesus taught has held a meaning for all races and generations of men, unequaled by that of any other teacher, and the Christian teachings have made their way into the world, unsurpassed for the healing of the nations.

BOOKS FOR THE STUDY OF JESUS AS A TEACHER

Besides the standard translations, a number of books may be mentioned as valuable references for further study. The list given below, while extensive, can make no claim to completeness. It has been confined to works in English, and for the most part to those written since the opening of this century. The books seeming to be more important have generally been marked with an asterisk, and some brief bibliographical notes have been attempted in various places.

I. THE GREEK TEXT OF THE NEW TESTAMENT

* LAKE, K. *The Text of the New Testament.* (Gorham, 1908.) Inexpensive and scholarly.

* MILLIGAN, G. *New Testament Documents.* (Macmillan, 1913.) Illustrated, popular, and interesting.

SCRIVENER, F. H. A. *The New Testament in Greek.* (Cambridge University, 1908.)

SOUTER, A. *Text and Canon of the New Testament.* (Scribner, 1913.)

WESTCOTT, B. F., and HORT, F. J. A. *The New Testament in Greek.* (Macmillan, 1881.)

II. INTRODUCTIONS TO THE NEW TESTAMENT

BACON, B. W. *Introduction to the New Testament.* (Macmillan, 1900.) Inexpensive, but antiquated in part.

* JONES, M. *The New Testament in the Twentieth Century.* (Macmillan, 1914.) Popular and interesting.

JÜLICHER, A. *Introduction to the New Testament.* (Putnam, 1904.)

* MOFFATT, JAMES. *Introduction to the Literature of the New Testament.* (Scribner, 1911.) The standard work.

MOHR, J. C. B. *Introduction to the New Testament.* (Crown Theological Library, Williams & Norgate.)

* PEAKE, A. S. *Critical Introduction to the New Testament.* (Scribner, 1910.) Inexpensive handbook.

PFLEIDERER, O. *Primitive Christianity.* (Putnam, 1906–10.)

SODEN, H. VON. *History of Early Christian Literature.* (Putnam, 1906.)

WREDE, W. *The Origin of the New Testament.* (Harper, 1909.)

ZAHN, T. *Introduction to the New Testament.* (Scribner, 1909.) Traditional, but learned.

III. COMMENTARIES ON THE GOSPELS

ALLEN, W. C. *St. Matthew.* (Scribner, 1908.)

BACON, B. W. *Beginnings of the Gospel Story.* (Yale University, 1909.)

BRUCE, A. B., and DODS, M. *Expositor's Greek Testament.* (Dodd, 1897.)

GOULD, E. P. *St. Mark.* (Scribner, 1896.)

* MCNEILE, A. H. *St. Matthew.* (Macmillan, 1915.) Exceptionally valuable.

MENZIES, A. *The Earliest Gospel.* (Macmillan, 1901.)

PLUMMER, A. *St. Matthew.* (Scribner, 1909.)

PLUMMER, A. *St. Luke.* (Scribner, 1909.)

SWETE, H. B. *St. Mark.* (Macmillan, 1902.)

WESTCOTT, B. F. *St. John.* (Murray, 1908.)

IV. THE SYNOPTIC PROBLEM

BURKITT, F. C. *The Earliest Sources for the Life of Jesus.* (Houghton, Mifflin, 1910.) Inexpensive; best simple introduction.

* BURKITT, F. C. *The Gospel History and Its Transmission.* (Scribner, 1907.)

BURTON, E. D. *Principles of Literary Criticism and the Synoptic Problem.* (University of Chicago Press, 1904.)

CARPENTER, J. E. *The First Three Gospels.* (Unitarian S. S. Society, 1910.)

CASTOR, G. D. *Matthew's Sayings of Jesus.* (University of Chicago Press, 1918.)

HARNACK, A. *Luke the Physician.* (Putnam, 1907.)

HARNACK, A. *The Sayings of Jesus.* (Putnam, 1908.)

HARNACK, A. *The Date of the Acts and the Synoptic Gospels.* (Putnam, 1911.)

HAWKINS, J. C. *Horæ Synopticæ.* (Frowde, 1909.)

MANSON, W. *The First Three Gospels.* (Clark, 1914.)

* OXFORD, MEMBERS OF THE UNIVERSITY OF. *Studies in the Synoptic Problem.* (Oxford, 1911.) This and the two books following are up to date, but technical.

* PATTON, C. S. *Sources of the Synoptic Gospels.* (Macmillan, 1915.) See note above.

* SANDAY, W. *Studies in the Synoptic Problem.* (Clarendon Press, 1911.) See note above.

STANTON, V. H. *The Gospels as Historical Documents.* (Cambridge, 1909.)

V. THE FOURTH GOSPEL

ASKWITH, E. H. *The Historical Value of the Fourth Gospel.* (Hodder, 1910.)

BACON, B. W. *The Fourth Gospel in Research and Debate.* (Moffat, 1910.) Erudite.

DRUMMOND, JAMES. *The Character and Authorship of the Fourth Gospel.* (Scribner, 1904.) In favor of traditional authorship, though by a Unitarian.

* GARDNER, P. *The Ephesian Gospel.* (Putnam, 1915.) Best popular treatment.

JOHNSTON, J. S. *The Philosophy of the Fourth Gospel.* (Gorham, 1909.)

LEWIS, F. G. *The Irenæus Testimony as to the Fourth Gospel.* (University of Chicago, 1910.)

* SANDAY, W. *The Criticism of the Fourth Gospel.* (Scribner, 1905.)

SCHMIEDEL, P. W. *The Johannine Writings.* (Macmillan, 1908.)

* SCOTT, E. F. *The Fourth Gospel.* (Houghton, 1909.) In keeping with the liberal school.

WEARING, THOMAS. *The World View of the Fourth Gospel.* (University of Chicago Press, 1918.)

WENDT, H. H. *The Gospel according to St. John.* (Scribner, 1902.)

VI. HARMONIES OF THE GOSPELS

* BURTON, E. D., and GOODSPEED, E. J. *Harmony of the Synoptic* Gospels. (Scribner, 1917.) Inexpensive, and best for the average use.

SELL, H. T. *The Twentieth Century Story of Christ.* (Revell, 1918.)

SHARMAN, H. B. *Records of the Life of Jesus.* (Doran, 1917.)

THOMPSON, J. M. *The Synoptic Gospels.* (Oxford University, 1910.) Best for literary analysis.

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NOTE.—Of the innumerable lives of Jesus only a few need be consulted. They all may be classified as "conservative," "liberal," or "eschatological," according as they represent the traditional orthodox point of view, embody the modernistic psychological treatment of the German school of the last century, or accept, wholly or in part, the revolutionary reinterpretation of Weiss and Schweitzer (see pp. 138 f.). All the presentations of each class follow the same general lines. The beginner is, therefore, advised to read but one life of each school, and then analyze, compare, and interpret the synoptic gospels for himself upon the basis of a harmony, such as that of Burton and Goodspeed.

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